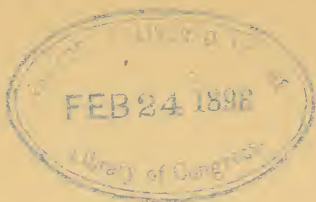


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THE ITINERANT'S GUIDE.

A BOOK INTENDED FOR THE GUIDANCE OF YOUNG PREACHERS
OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN
THE DISCHARGE OF ALL PASTORAL DUTIES.

BY JOHN R. ALLEN, A.B., D.D.,
Professor in Southwestern University, Texas.



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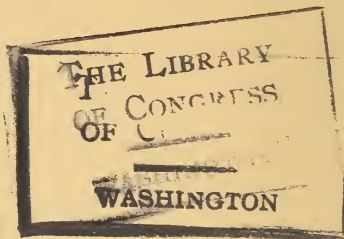
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PREFACE.

SOME years ago the author wrote a little book entitled "Book of Forms," intended to help our young preachers in all cases of discipline, especially trials in our Church courts. This book received very favorable notice from our bishops and leading preachers throughout the Church. The following are a few of the opinions expressed:

I regard it as an important and necessary work.

REV. M. H. NEELY, D.D.,
Denver Conference.

You have done a very good thing in getting up this "Book of Forms."

REV. C. Y. RANKIN, D.D.,
Pacific Conference.

I have carefully examined your form book, and like it very much. It will certainly be very useful, especially to young preachers. It is a happy conception.

REV. H. S. HOSMER, D.D.,
North Alabama Conference.

I heartily approve this book. It is needed, and will do good.

REV. R. G. PORTER (Gilderoy),
North Mississippi Conference.

I am of the opinion that it will be a success. Such a book is badly needed.

REV. R. M. POWERS,
North Texas Conference.

I have examined your "Book of Forms" as well as I have been able, and find nothing at variance with the law of the Church. It may be of service to many.

BISHOP A. W. WILSON.

I see nothing in it to criticise adversely. It will be helpful, I think, to our preachers in charge.

BISHOP J. C. GRANBERY.

You are doing a good work, and are doing it well.

BISHOP R. K. HARGROVE.

Dear Brother Allen: Your little "Book of Forms" is a good thing. The preachers in charge will thank you for it. It greatly facilitates the most difficult part of a pastor's duty—the bringing of offenders either to reformation or to trial.

BISHOP J. C. KEENER.

It has been used by many of our preachers in all parts of the connection, and has given satisfaction. The book, however, was published from a defective manuscript, and had errors in it which none saw or felt so keenly as the author. The edition has been exhausted, and, as there is still a slow but steady demand for it, and as it appears to the author that directions are equally needed in every department of pastoral work as well as in the execution of discipline, he has resolved not to bring out a new edition of that book, but to replace it by this work, *THE ITINERANT'S GUIDE*, which will be a new edition of the "Book of Forms" so far as it relates to its special field, and will also cover the duties of the ministry, the call to the ministry, the preparation for the ministry, the development and delivery of sermons, pastoral visiting, and the proper management of a charge in the Methodist Church in all respects.

The greater part that appears here has been delivered as lectures to the class in theology at the Southwestern University. It will, of course, have the defects incident to such work, and I trust also the merit of direct application to parties in whom the lecturer is interested. Hoping that it will prove a benefit, especially to the immature boys and inexperienced young men who enter our ministry, and that the outcome of it may be good for our beloved Methodism, the author sends it forth on its mission.

JOHN R. ALLEN.

Southwestern University, Georgetown, Tex.

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PART FIRST.

Pastoral Duties.

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THE ITINERANT'S GUIDE.

CHAPTER I.

THE CALL TO PREACH.

THERE are those who, exalting the priesthood of the ordinary members of the Church, deny the divine authority for the pastoral office. The privilege of a child of God cannot be too much insisted upon. He is a king, a priest, and a prophet, or it is his privilege to be all of these. Nevertheless, the Lord, who organized his Church as the visible representative of his invisible kingdom, knew that both the sheep and the lambs of his flock needed careful attention; and the office of overseer and pastor of that flock is God-appointed.

God has always had men commissioned as ambassadors to offer terms of peace to sinners. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.) "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." (1 Thess. v. 12-15.) "And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I

came into Asia, after what manner I have been with you at all seasons. . . . Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." (Acts xx. 17, 18, 28.)

The man who fills this office is not self-appointed to this divine work, but divinely selected. "Ye have not chosen me, but I have chosen you," was the original assertion as relating to the first ministers, and is a statement which is still true of every true minister.

Methodism, in common with most Churches, believes in a call to the ministry. We believe that God selects his workmen who are to advance his cause among men, and that he does not leave this to the misguided vanity of the candidate, or to the erring judgment of the Church. To every conscientious young man who feels moved to undertake this work it becomes a very important question: "Am I really called of God to preach?" The answer to this question will not be generally very easily found. It seems that it is the divine intention that there should be a conflict just here. It is best that the young man concerned should be led to earnest self-examination, to analyze his motives, and to listen earnestly for the guidance of the "still small voice." Without any hope, therefore, of obviating a struggle which I believe necessary, but with a hope that it may help to a wise and truthful answer to this question, I will here lay down some of the things essential to a genuine call to preach.

First: There should be a clear perception of the

solemnity and responsibility of the ministerial office. If this is so keen as to lead to a mighty shrinking from the responsibility, all the better. If the call is based in a vanity that desires to flourish its accomplishments in the face of admiring multitudes, or in the mere itch of oratory that yearns for a theme adequate to its powers, or in laziness that seeks for an easy method of making a living, then it is not a divine call. Alas for the man who thus unadvisedly rushes into a sacred place! and alas for the people he serves and the Church he represents! Out of this class come the sore-headed, disappointed, and sour preachers whose existence is a hindrance to the gospel and a trial to the faith of their brethren. I do not believe that anyone is really called of God who does not have a profound sense of the sacredness of this office, and of his own unfitness for it. And yet, so weak is humanity, I recognize the fact that into the solemn chorus of other genuine voices that call us to preach vanity is apt to intrude her own unwelcome notes. I do not demand that there should be an entire absence of such, but that they should be valued at their true worth as evidences against the call instead of in favor of it. So far as they enter into our own decision they are disturbing elements, and their presence at all calls for greater caution in reaching a decision. Again, I do not mean that the consciousness of peculiar aptitude for this work in the possession of natural gifts is a proof that a man is mistaken in regard to his call. This is inseparable often from those gifts. But we should be sure that we are after the good of man and the glory of God in dedicating

these gifts to him, and are not moved by the lower motives of vanity and ambition.

Second: There should be a genuine experience of grace, and a yearning desire to impart the same blessing to others. This is the most essential point. I doubt not that many are impressed with the idea that they ought to preach before they are converted, but in all such cases there is a consciousness that they ought to be converted before they yield to the call. No man is fit to preach Christ to others until he has found him himself, and no man can successfully win souls who is not filled with a burning desire to benefit them. The desire to bestow the blessings of religion upon others is peculiar to all God's children, but the man who is to proclaim his truth should have a double portion of this yearning. The Saviour says to all, "Freely ye have received, freely give," but he spoke these words to ministers especially.

Third: There should be a feeling that the Spirit impels to this work. This is the central fact, and of this all else is merely corroborative. But this direct call of the Spirit will be in accord with each peculiar temperament: clear and distinct to some, and low and indefinite to others. In every case we ought to look for such indication of the genuineness of this call as I am trying to point out. No matter how clear the divine call may seem to us, if we have not this other evidence we had better wait awhile.

Fourth: The chief corroboration, if we possess all those previously spoken of, is the authority of the Church. If our brethren agree that we possess the gifts and moral qualities necessary to this high of-

fice, we may accept their judgment as corroborative of our own and of that mysterious voice we think we hear. If, on the contrary, the Church hesitates to confer upon us her authority, we should accept her decision for the present. If, however, the impression of our call continue, we should endeavor so to improve ourselves and so to show forth our zeal and efficiency in working for our Lord as a layman that the Church shall be brought at last to recognize and indorse our call.

If we take the opposition of brethren in a bad or impatient spirit, charging on them improper or personal motives, then we give the best possible evidence that we are mistaken as to our call. The Church ought to judge of a candidate's fitness for the ministry as though there were no such thing as a divine call, and she ought to insist on the call coming from God as though she had nothing to do with the matter.

CHAPTER II.

AN OUTLINE OF THE DUTIES OF THE PASTOR.

IN the first council of the Church, called to provide new officers to take charge of secular affairs, we find the apostles of Christ setting forth the peculiar duties of the ministry in these words: "But we will give ourselves continually to prayer, and the ministry of the word." (Acts vi. 4.) In the contemplation of these words we can obtain an outline of our duties as pastors. Considering them carefully, we find the following:

I. The fundamental obligation resting upon us as preachers is "to give" ourselves to *prayer*.

It is not necessary for us to stop here and discuss the nature of prayer. Those that I am now addressing are supposed to be familiar with it both in theory and practice. Our duty at this time is to define its place and importance as an element of the gospel ministry. Any acquaintance with the nature of prayer and its relation to Christian character, and with the duties devolving upon the pastor, must lead anyone to conclude that it is an absolute necessity to him. The best proof, however, to us is the word of God. In a general assembly of the Church in its inspired age, called by the apostles, inspired men, its proceedings recorded by Luke, an inspired writer, and its design to relieve the apostles of all duties except those properly belonging to the ministry, we find them placing prayer as the first remaining duty. In corroboration of its necessity—

though God's word needs no bolstering proof — we have only to appeal to every true preacher in the ages past.

Prayer, as it relates itself to the ministry, naturally divides itself into two divisions — private prayer, and public prayer.

1. *Private Prayer.*

This may be again divided into two subordinate divisions: first, that act of devotion when the individual comes in the attitude and article of personal intercession with his Creator; second, that state of the soul in which, with continuous consciousness of dependence upon God, its desires, without being formulated into articulate words, are constantly going forth to him in search of support and strength. These are not two different things, but two phases of the same thing.

This private, personal prayer of the minister is the only instrument by which he can obtain that power which he must have to qualify him for his responsible task. Our Saviour, in his last conversation before his crucifixion with the very men of whom our text was uttered, and that conversation had with them in their character as witnesses of his life and ministers of his gospel, says: "Without me ye can do nothing." Ah! he puts this truth into one of his incomparable similes: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." Here you see the statement of the powerlessness of ministers simply as such. Christ said of certain religious teachers: "Can the blind lead the blind? shall they both not fall into the ditch?"

Thank God, brethren, over against these statements we have our Saviour's words: "I am the vine and ye are the branches; he that abideth in me and I in him, bringeth forth much fruit." "I am with you alway, even unto the end of the world." Then Paul says: "I can do all things through Christ, which strengtheneth me." Powerless ourselves, with Christ working in us there is no limit to our spiritual might. Now the one great condition upon which this power is bestowed upon the ministry is prayer.

The curse of God rested upon the holy and almost blameless Moses because he dared to smite the rock without an appeal to him. So the wrath of the Most High will rest upon every minister who does not look to him for help, but dares to work in his own feebleness. The case of Moses, however, reminds me of one thing: though Moses was punished for his sin, yet God sent the water to the famished host of Israel. So God often gives efficacy to his word coming from a prayerless, perhaps a godless heart; but in that case the preacher may look for punishment, not reward.

Yes, prayer is the great preparatory work of the ministry. In the closet is the place to receive power from on high; there it is that the angel of the Lord touches his lips with a live coal from off the altar. Nor can careful study, profound research, and great mental activity supply the place of the devotional spirit. In fact, unless study and investigation are themselves so interpenetrated and saturated with prayer as to be indivisible from it, they are worthless. All our learning, all our mental stores,

must pass through the alchemic process of prayer before they are ready for the pulpit. Devout meditation and research must be elements of a pastor's prayer. If he exhausts himself in clamoring to Heaven for preaching power, without using the mind which God has given him to search for truth, and to utilize the material made ready to his hands, his ministry will be a failure.

On the other hand, to substitute study for prayer is a more dangerous error, and one which the tendencies of the day are more calculated to develop. I decidedly prefer the position of our Hardshell Baptist friends, which insists on prayer and ignores study, to that modern æsthetic taste which insists on mental vigor and rhetorical beauty, but ignores the devout and prayerful spirit. I had rather be a dunce, and preach Christ in corrupt English and rude rhetoric, but with the unction of the Spirit, than a polished and gifted speaker whose eloquent sentences are as cold as the breath of our Texas northerners. But I admire neither the zealous dunce nor the powerless orator, nor do I regard either as suited to fill the pulpit of the Most High God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and above all things be "instant in prayer." Here is found the secret of the success of the fathers of Methodism. They were men of prayer. Look at that young man, unlearned, uncultured, who in the early dawn is on his knees with open Bible, praying, meditating, studying for hours at a time. What wonder that he grew to be Bishop McKendree, the unwearied and glorious leader of the Methodist hosts? When

we forsake the method of the fathers we will lose their power.

2. *Public Prayer.*

Again, it devolves on the ministry to lead the public devotions of the Church. If a pastor is accustomed to close intercourse with God in private, if the spirit of prayer is habitual with him, he will find no difficulty in approaching his Maker in public worship. Then his prayers will be warm with genuine fervor. Otherwise, they will be cold and formal, worthless as prayers, whatever other excellences may characterize them. When a man has felt the burden of the Church upon his heart, and often carried that burden to his Master in his closet, then when he comes to lead his people in worship there is a richness and fullness to the voice of public prayer that lifts the heart of every devout listener nearer to God—so near that he hears the conversation between him and one of his beloved children. This duty of leading public worship demands serious and prayerful consideration. It is a duty which we generally depend upon the spur of the moment to perform, and therefore it is frequently done in a halting and bungling manner, or, worse still, in trite phrases which have long ago lost their meaning. I would not have you study your prayers, but I would insist upon a careful consideration of the spiritual wants of your congregation and giving those wants voice in your approach to God's throne. I do insist, further, that in approaching that dread throne we avoid all obvious faults, all mumbling of meaningless phrases, and try to put our new wants into new words. Mr. Spurgeon makes one suggestion on this

subject to which I wish to call especial attention: "Never compliment a brother by calling on him to lead in prayer."

II. We now come to the second duty peculiar to Christ's chosen ministers. "And the ministry of the word." The Greek expressions translated "of the word" embrace in meaning, as used here and elsewhere in the New Testament, the whole of the gospel—all that system of truth, with that "life and immortality" which Christ brought to light. The word "ministry" shows that we are to become the servants of this doctrine, the ambassadors to declare the truth.

The first duty which devolves upon us, that of prayer, is subjective in its character. It is a duty which rests between us and God, and is intended to make us suitable instruments for his purposes. The second, the ministry of the word, is objective, and is a duty which lies between us and the world. This last is the mighty gospel of the living God which has been committed to us, and we are commanded to declare it to the "uttermost part of the earth." This is our one work as far as the world is concerned. This ministry is performed in two ways.

1. In pastoral visitation and social intercourse with the people. We are told how Paul preached the word, "both publicly and from house to house." We must imitate him. A greater than Paul instructed the loving Mary in her home in Bethany, and he is our great exemplar. We go into the private circles as the ministers of God, and we ought to let our light shine both in our words and conduct. Brethren, I verily believe we talk too little of Christ

and his holy religion in our social intercourse with the world. We are so afraid of casting our pearls before swine that we keep them all to ourselves. We are so afraid of wounding the refined taste of the world, and of having that hateful word "cant" thrown at us, that we run the risk of wounding Him who died for us by neglecting his work.

I know the difficulties that are found at this point, and painfully realize the delicacy of the pastor's mission; yet, my brethren, I insist that both in stated visits to our flock and in our commingling with the world we must ever be on the outlook for opportunities to preach Christ. It is not our mission to amuse and entertain. Though we may forget that we are ministers of the Lord Jesus, be assured that others never do. The levity of the minister in the private circles often nullifies his most earnest words from the pulpit. Don't understand me to recommend that sour and morose countenance which never smiles or that pharisaic dignity that never bends. The presence of Christ's ambassadors should be a benediction to a Christian home. "Rejoice evermore," says Paul, the most energetic and zealous of preachers. Our religion is full of gladness and hope to humanity, and we, its witnesses and apologists, ought to let our lives reflect its nature. But this cheerful simplicity which becomes the preacher is equally removed from the joke-loving clown and sour-visaged ascetic.

Modern advancement and civilization have added much to the equipments and paraphernalia of the pastor. The rapid publication of good books and the cheapness of religious papers increase greatly his power for good if he will utilize them.

2. "The ministry of the word" means preaching. Brethren, it is impossible to overstate the power and importance of this public proclamation of divine truth by servants chosen by the Master himself. "It has pleased God by the foolishness of preaching" to transform the world. "So then faith comes by hearing, and hearing by the word of God." This is God's chief agency in the evangelization of the world. The object of preaching is to propagate the truth of the gospel and to persuade men to accept it. In this connection I must mention some things that I do not regard as in any true sense preaching.

(1) The declamation of a mere lecture, brilliant though it be with æsthetic gems and laudatory of moral truth, is not preaching. Our mission is not ended when we have uttered things which would equally become a Mohammedan "monloic," a Hindoo "gury," or an Indian "medicine man." What though these things come from a voice silvery as a trumpet's blasts, are conveyed in words of impassioned eloquence, and are accompanied with action worthy of a master of dramatic art? What though people hang enraptured on the speaker's lips? What though our wealthiest congregations vie with one another to obtain his pastoral services? All this may please a man's vanity, but it cannot meet the demands of the gospel upon its faithful ministry. We are to serve the Church, but we are to please the Master.

(2) The propagation of a man's own vague speculation is not preaching. You speculate upon who wrote the book of Job, upon the nature and destiny of Satan, or upon the varying degrees among angels,

and call it preaching the word. The pulpit is the place to proclaim God's own revealed truth, not to air your own empty phantasies.

(3) It can never be the prime mission to defend the gospel of Christ. We must be "set for the defense of the truth as delivered to the saints," and when occasion serves we must repel all attacks upon it. But the gospel carries its own defense with it; it commends itself, when preached in its purity, directly to the intuition of the mass of mankind. It cannot be necessary, therefore, for us to cease our aggressive warfare upon sin and devote our time and abilities to parrying the puny blows aimed by presumptuous men at the immutable truth of God.

The objects of preaching are two: to save sinners, and to build up believers in the knowledge and faith of the gospel.

1. *To save sinners.*

In preaching to sinners we must present the positive doctrines of our Christianity. The lost state of the sinner, the "old story" of love and redemption, the dread doom of the damned, the glorious reward of the faithful, must be presented clearly and distinctly. These truths from God's word must be accompanied by a positive personal experience of Christ's "power on earth to forgive sins." There must be no sugar-coating, no keeping back of any "of the counsels of God," and yet all must be done kindly and lovingly.

2. *The nurture of the Church.*

Here we have a wider field. All that tends to rebuke sin, to arouse from indifference, to encourage hope, to strengthen faith, to awaken drooping ener-

gies, to fan love to a warmer glow, and to lead the children of God to more consecrated lives should be brought to bear upon the heart of the Church. From out of God's own word we are to teach his people more of his revealings of himself and to make glad their hearts out of the inexhaustible treasures of his promises. We are to "feed" the Church of Christ not with our own chaffy vaporings, but with the "sincere meat of his word," which God has provided so abundantly to our hand. We are to administer the consolations of God's grace to the broken-hearted. We are to lay the great truths of his revelation, warmed in our own heart of hearts by the fire of the Holy Ghost, upon the quivering hearts of the listeners.

Every true sermon has one of these objects—the salvation of sinners, or the nurture of believers—as its main purpose. If these are your objects, then all the treasures of revelation and nature, of art and science, of literature and philosophy, may be used to accomplish them. There can be no objection to learning or science, to logic or rhetoric, when used to enforce the gospel. The prophet of God must not allow himself to degenerate into a mere talking machine.

Brethren, this mission of God committed to us—viewed in reference to the Master we serve, the throne we proclaim, the audience we address, the objects for which we strive, or the reward which we may win—is the highest of earthly vocations.

The man who feels that he has made a sacrifice in entering this service, whatever the ease or wealth or possible fame from which God has called him, is

unworthy of the dignity which he wears. The man who, conscious of the supreme excellence of his mission as a minister, swells and struts in overweening self-importance has either answered to some other's call or is about to let Satan cheat him out of his crown of rejoicing. The man who, unbidden by a higher power, would rush into this high place of his own accord and take upon his own shoulders its fearful responsibilities stands as the impersonation of imprudence and foolhardiness. The man who hears the voice of the Spirit startling him from his ease, and bidding him "Go, and as you go, preach"; who is tremulously conscious both of the lofty character of his mission and of his own weakness; who with a quick and sensitive heart commiserates the woes, abhors the wickedness, and yearns over the souls of others; who loves deeply and passionately the Church which Christ has commissioned him to feed; whose highest ambition is to be an instrument fit for the Master's use; who fearlessly tries to win men's souls, though he miss their plaudits; who, realizing his dependence, has an unfaltering faith in God's power to make even him, "an earthen vessel," accomplish his will and glorify his name—that man, though he may be little and unknown here, is one of the bravest and noblest of earth's heroes, and our Father has him in remembrance. Such a man of God commands the reverence and awakens the love of all true men, however he may awaken the ridicule and hate of those "who will not have this man to rule over them."

I sometimes hear that the clergy do not receive the respect here in this country which should be award-

ed to men of their high calling. I am glad our people are not like the citizens of many states under papal rule, who bow in humble reverence to the priestly cowl, though they may know it covers an arrant knave. The mere calling deserves no honor unless the man by his individual worth makes it honorable.

Brethren, this is not only the grandest of all vocations; it is the most delightful. It deals in the spiritual, not the material; in the unseen, not the seen; in the eternal, not in the temporal. Here we have the best opportunities to "lay up for" ourselves "treasures in heaven." As Methodist preachers, more than any class upon the face of the earth, we can claim Christ's blessed promise: "If any man hath forsaken houses, or father or mother, or wife or child, for my sake and the kingdom's, it shall be returned to him in this present time many fold, and in the world to come eternal life."

CHAPTER III.

THE DUTIES PECULIAR TO THE ITINERANCY, AND PREPARATION FOR IT.

I. ENTERING THE ITINERANCY.

I. I am here writing for young men who propose to enter our Methodist itinerancy. These have not only to settle the question of their call to preach, but of their adaptation to a mighty and complex system, and their willingness to conform to its rules. While Methodism is one of the most flexible systems, readily adjusting itself to any condition, it demands of all who propose to enter the ranks of her itinerants that they be willing to adapt themselves to her just as she is.

This system needs no defense at my hands. Her unparalleled achievements are the credentials which Methodism offers. This system does, however, make demands which require unusual sacrifices of her pastors. The entrance into this work is voluntary, and the question of willingness to make these sacrifices should be settled before we put ourselves into her harness. The physical, mental, and moral weakling should avoid the itinerancy. This is a warlike camp, not a hospital. Nor is this a good place for the self-seeker or the self-centered. It demands a sacrifice of self. A man of great eccentricities is sure to come to grief in this ministry. It requires a man who has put himself upon the altar of consecration, and who is willing to do the Master's work anywhere. To such a man she offers opportunities

for useful work and a reasonable support, and her great machinery will give him ever-enlarging fields for his developing faculties. And if at any time he finds her work irksome, he has the privilege of honorably and voluntarily retiring. If a man is adapted to the itinerancy, he will find that in it Emerson's "law of compensation" works, and every sacrifice will be offset by its corresponding advantage.

This system has been rather severely handled by critics. The chief point of criticism is that it fails to allow the true development of the individuality. It is supposed to be tyrannical and repressive of genius. It cannot be called tyrannical, for no one enters this band save of his own option, or remains in it longer than he chooses. Any man's connection with the Methodist itinerancy, from beginning to end, is voluntary. As to repressing individuality, a sufficient answer is to point to the long line of celebrated, eminent, and useful men who have been developed in it, and who most assuredly have not been wanting in individuality. Another objection is against the time limit rather than appointive power. This objection asserts that the Church fails to get the best out of a man with a remarkable genius for a city pastorate, and that such a man under the itinerancy cannot be developed to the full measure of his powers. A sufficient answer to this is found in the fact that not one in five hundred preachers of any denomination proves to be possessed of such remarkable powers; and any system should be adjusted to the four hundred and ninety-nine rather than to the one.

The itinerancy is simply doing systematically what all Churches are compelled to do. The history

of Churches with settled pastorates shows that they move almost on the average of once in three years. I have twice in my short career been as old a pastor as was in the city where I was stationed.

II. PREPARATION FOR THE MINISTRY.

It has been often and well said that "a call to preach is a call to get ready to preach." Education is all but universal in our country, and the day is past when the ignorant and uncultured man, no matter how pure his motives or how earnest his efforts, can be a successful pastor. The sheep must not know more than the shepherd. Fortunately, there were never such opportunities for a pious but determined young man to procure an education. In our day no young man ought to think of entering the ministry without a good English education; and if he is young and unencumbered, he ought to procure a regular training before he joins the Conference. If this involves much work and self-sacrifice, so much the better. That is the most valuable training in itself. If you have determined upon a college education, then allow me a word as to the selection of a school. You should, of course, go to a Methodist college. Do not open your career by an act of denominational disloyalty. Having determined upon this, then the question, Of which? comes up. By no means go to a small, struggling college. A weak college can no more do full work than a weak man. Especially avoid schools which are colleges only in name. It is a great misfortune to trot through a meager curriculum under poor teachers with the idea that you are getting a thorough education, and then, when it is too late for remedy, find out your mistake.

Select a college to which you can probably send your grandsons after awhile, and whose diploma will be respected as long as you live. Having started to college, keep at it until you finish.

Many get impatient and hurry from the halls of learning to the field. It is true the field is white unto the harvest, but that harvest needs real men, not striplings, to gather it. God kept Moses at the schools of the Egyptians for forty years, and then in the wilderness with him forty years more, before he had a leader to take charge of his Israel. Paul also learned at the feet of Gamaliel, and after his conversion was kept waiting three years in Arabia before he entered upon his work.

If, however, a classical education lies beyond your power, if you have a good common education you need not despair. The first thing you have to do is to prepare thoroughly for the examination for admission to the Annual Conference. Our committees of examination are getting quite rigid. Enough well-equipped young men are knocking at our door to fill our works, so that we are no longer compelled to take raw and undisciplined recruits. Hence a young man should be master of the required studies before he comes to be examined by these committees. It will not hurt even the college graduate to brush up on common school branches before undergoing this ordeal, while those of meager education would do well to put themselves under competent guidance in their efforts to be ready. Having passed the first examination, you should address yourself each year to mastering the prescribed course until you have completed it all. This constitutes a good course of

study, and a man who has mastered it cannot be called an uneducated man. During the time of this course, however, allow me to warn you against some errors. Do not permit yourself, under the excuse that all your studies are upon sacred subjects, to neglect the devotional reading of the Bible. Do not permit yourself, in the study of the Bible and the prescribed course, to neglect general literature. *That is your only road to liberal culture.* The young man who has gone through a college course has necessarily learned much of literature at large—he has simply absorbed enough to give him a sort of general information; but one who has been deprived of this opportunity must read, read, read. Worlds of information are open to him in the English language. What shall you read? My answer to that will apply to any young preacher, whether he has the advantage of an education or not. Read only the great masters of literature; waste no time on second-rate writers. I would not pretend to prescribe a fixed course for you in the world of literature, but I suggest that no one should omit the following books, reading translations, of course, where you cannot read the original. In light literature: Scott, Dickens, George Eliot, Thackeray, Stevenson, Kingsley. In history: Macaulay, Green, Motley, Bancroft. In essays: Johnson, Lamb, Carlyle, Emerson. In poetry: Homer, Virgil, Dante, Shakespeare, Milton, Wordsworth, Tennyson, Longfellow. In philosophy: Plato, Bacon, Butler's Analogy, Kidd, Balfour. In science: Winchell, Argyle. Miscellaneous: Coleridge, Ruskin, Shairp, Gladstone. This is, of course, in addition to your theological books, and to magazines and papers.

CHAPTER IV.

PREPARING A SERMON.

I. SELECTING A TEXT.

The selection of a good text is half the battle in sermon-making. The man who has caught the knack of wisely and appropriately choosing the scripture to enforce in his preaching is not likely to stumble in treating it. There are two standpoints from which a text may be legitimately chosen. The first is when in our personal reading of the Bible and meditating upon it some passage grows luminous to us, furnishing to our own hearts either comfort or enlightenment or conviction or joy. Then, if we realize that this truth will be just as beneficial to others as it has proved to us, it becomes the best text we can use. A sermon upon such a passage is the presentation to others, and the enforcement, of a truth that has been brought home to our hearts by the Holy Spirit. Happy the man who goes into the pulpit conscious that he has such a message for his people.

The second standpoint from which a good text may be selected is when in intercourse with our people we have found that something is needed by them, whether comfort, exhortation, reproof, or enlightenment, and, filled with the realization of the food needed by our flock, we go to the great granary of God's word to procure it. If we seek devoutly and diligently, we can find in the Bible something that is

adapted to our use in every such case. Now there is danger of some mistakes being made.

First, illegitimate spiritualizing. We find some historical event in the Bible, or some statement of a material or secular truth, that if transferred to the spiritual world exactly enforces the truth we have in hand. In such a case the temptation to put upon that incident, or those chance words, the duty of conveying this spiritual truth is very strong. It is very dangerous to get into the habit of wresting scripture so as to make it convey a truth not in the mind of the writer. I do not mean that there are not passages that can be used allegorically and with splendid effect. But it is well for us to remember Mr. Wesley's caution: "Be sparing in allegorizing or spiritualizing."

That you may understand what kind of allegorizing or spiritualizing I object to, I will give you a few humorous instances of Mr. Spurgeon's, contained in "Lectures to My Students":

Mr. Slopdash, of whom Rowland Hill tells us in his "Village Dialogues," is but a type of a numerous generation. That worthy is described as delivering himself of a discourse upon "I had three white baskets on my head," from the dream of Pharaoh's baker. Upon this the "thrice-anointed ninnyhammer," as a friend of mine would call him, discoursed upon the doctrine of the Trinity.

A dear minister of Christ, a venerable and excellent brother, one of the most instructive ministers in his county, told me that he missed one day a laboring man and his wife from his chapel. He missed them again and again, Sunday after Sunday, and one Monday, meeting the husband in the street, he said to him: "Well, John, I have not seen you lately."

"No, sir," was the reply; "we did not seem to profit under your ministry as we used to do."

"Indeed, John; I am very sorry to hear it."

"Well, me and my missis likes the doctrines of grace, and therefore we have gone to hear Mr. Bawler lately."

"Oh, you mean the good man at the high Calvinist meeting?"

"Yes, sir; and we are so happy. We get right good food there, sixteen ounces to the pound. We were getting half starved under your ministry, though I shall always respect you as a man, sir."

"All right, my friend. Of course you ought to go where you get food for your soul. I only hope it is good. But what did you get last Sunday?"

"Oh, we had a most refreshing time, sir. In the morning we had—I don't seem to like to tell you—however, we had really a most precious time."

"Yes, but what was it, John?"

"Well, sir; Mr. Bawler led us blessedly into that passage, 'Art thou a man given to appetite? Put a knife to thy throat when thou sittest before a ruler.'"

"Whatever did he make out of that?"

"Well, sir; I can tell you what he made out of it, but I should like to know what you would have said upon it."

"I don't know, John. I don't think I should have taken it at all; but if I must have spoken about it, I should have said that a person given to eating and drinking should take care what he was about when he was in the presence of great men, or he would ruin himself. Gluttony, even in this life, is ruinous."

"Ah," said the man, "that is your dead-letter way of rendering it. As I told my missis the other day, ever since we have been to hear Mr. Bawler the Bible has been opened up to us so that we can see a great deal more in it than we use to do."

"Yes, but what did Mr. Bawler tell you about his text?"

"Well, he said a man given to appetite was a young convert who is sure to have a tremendous appetite for preaching, and always wants food; but he ain't always nice about what sort of food it is."

"What next, John?"

"He said that if the young convert went to sit before a ruler

—that is to say, a legal preacher, or a duty-faith man—it would be the worse for him.”

“But how about the knife, John?”

“Well, sir, Mr. Bawler said it was a very dangerous thing to hear legal preachers; it would be sure to ruin the man, and he might just as well cut his throat at once, sir.”

The subject was, I suppose, the mischievous effects of young Christians listening to any preachers but those of the hyper school; and the moral drawn from it was that sooner than this brother should go to hear his former minister, he had better cut his throat! That was accommodating considerably. Ye critics, we give over such dead horses as these to your doggish teeth. Rend and devour as ye will; we will not upbraid.

We have heard of another performer who delivered his mind upon Proverbs xxi. 17: “He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.” The Proverbs are a favorite field for spiritualizers to disport themselves withal. Our worthy disposed of the proverb in this fashion: “He that loveth pleasure shall be a poor man”—that is, he shall be a poor man in spirit; “and he that loveth wine and oil”—that is to say, rejoices in covenant provisions, and enjoys the oil and the wine of the gospel, “shall not be rich”—that is, he shall not be held rich in his own esteem; showing the excellence of those who are poor in spirit, and how they shall enjoy the pleasures of the gospel—a proper sentiment, but my carnal eyes fail to see it in the text.

You have all heard of William Huntingdon’s famous rendering of the passage in Isaiah (xi. 8): “The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.” “The sucking child”—that is, the babe in grace—“shall play upon the hole of the asp.” “The asp”—that is, the Arminian’s mouth. Then follows an account of the games in which simple minds are more than a match for Arminian wisdom. Professors of the other school of divinity have usually had the good sense not to return the compliment, or the Antinomians might have found themselves ranked with the cockatrices, and their opponents boastfully defying them at the mouth of their dens. Such abuse only injures those who use it. Theological differences are better expounded and enforced than by such buffoonery.

Ludicrous results sometimes arise from sheer stupidity inflated with conceit. One instance may suffice. A worthy minister told me the other day that he had been preaching lately to his people upon the nine and twenty knives of Ezra. I am sure he would handle these edged tools discreetly, but I could not refrain from saying that I hoped he had not imitated the very sage interpreter who saw in that odd number of knives a reference to the four and twenty elders of the Apocalypse.

A passage in the Proverbs reads as follows: "For three things the earth is disquieted, and for four which it cannot bear; for a servant when he reigneth; and a fool when he is filled with meat; for an odious woman when she is married; and a handmaid that is heir to her mistress." A raving spiritualizer declares that this is a sweet picture of the work of grace in the soul, and shows what it is that disquiets Arminians, and sets them by the ears. "A servant when he reigneth"—that is, poor servants like ourselves when we are made to reign with Christ; "a fool when he is filled with meat"—that is, poor foolish men like us when we are fed with finest of wheat of the gospel truth; "an odious woman when she is married"—that is, a sinner when he is united to Christ; "a handmaid that is heir to her mistress"—that is, when we poor handmaids that were under the law bond-slaves, come into the privileges of Sarah, and become heirs to our mistress.

I shall never forget a sermon preached by an uneducated but remarkable man, who was my near neighbor in the county. I had the notes of the discourse from his own lips, and I trust they will remain as notes, and never be preached from again in this world. The text was: "The night-hawk, the owl, and the cuckoo." That might not strike you as being exceedingly rich in matter. It did not so strike me, and therefore I innocently inquired: "And what were the heads?" He replied most archly: "Heads! why, ring the birds' necks, and there are three directly—the night-hawk, the owl, the cuckoo." He showed that these birds were all unclean under the law, and were plain types of unclean sinners. Night-hawks were persons who pilfered on the sly, also people who adulterated their goods and cheated their neighbors in an underhand way without being suspected to be rogues. As for the owls, they typified

drunkards, who are always liveliest at night, while by day they will almost knock their heads against a post because they are so sleepy. There were owls also among professors. The owl is a very small bird when plucked; he only looks big because he wears so many feathers; so, many professors are all feathers, and if you could take away their boastful professions, there would be very little of them left. Then the cuckoos were the Church clergy, who always utter the same note whenever they open their mouths in the church, and live on other birds' eggs with their church rates and tithes. The cuckoos were also, I think, the free-willers, who were always saying, "Do-do-do-do."

Many passages which cannot, with propriety, be used as texts from which to expound the truth can be admirably utilized as illustrations to illuminate it. Of course the parables of Christ are in the very nature of allegories, and are to be used as such. The miracles of Christ also are concrete illustrations of spiritual truth, and we need not hesitate to use them as texts to that purpose.

Another fault we are liable to in hunting for a text to present a truth already in our minds is one which we now treat as

Second error: misapplied words. We find a phrase that, taken by itself, will enforce the truth upon which we wish to treat; but that phrase, in its original setting, is limited and modified in such a way that we totally alter the sense when we cut it loose from these modifiers and treat it by itself. In such a case to use it for our purposes is not to take a text, but to make one. For instance, if you found it necessary to set before your people the character of men who are really worthy of admiration and imitation, and should select these words, "Who is worthy?" (Rev. v. 2) you would be guilty of the

fault against which this warning is aimed; yet how readily these words lend themselves to some such treatment as follows: "Who is worthy?" First, treat who is not a worthy character, with various subdivisions, such as the unbelieving, immoral, etc. Second, who now is worthy? He is worthy who trusts in Christ; he is worthy who shows his trust by his works, etc. Such trifling is not uncommon, but it is highly reprehensible. Sometimes there are phrases which in themselves contain a truth great enough for a sermon, as "Our Father," "His name Jesus"; but we should rarely, if ever, take a mere word or phrase for a text. A text should be a definite thought expressed in a real proposition.

Third error: taking a text without regard to context. This is to do with a sentence just what I have condemned in the phrase. No error is more common than this. The fact that our Bibles, as a matter of convenience, have been broken up into texts makes many forget that they were written just as other books are written. Each inspired writer has some topic in hand which he tries to impress upon the reader. Now if some sentence he uses in this connection is wrested from the context, and, standing by itself, is made to convey a meaning that was never in the mind of the writer, then we have another instance of "homemade scripture." There is no objection, however, to our taking a subordinate truth instead of the main idea of the text. All that is insisted upon is that the truth should be clearly revealed. If in the selection of texts your mind should fall upon a familiar passage that exactly expresses what you believe, use that text. Don't avoid a pas-

sage because it is familiar; don't hunt for odd, peculiar passages for a text.

II. DIFFERENT KINDS OF SERMONS, AND THE TEXTS SUITED TO THEM.

It is especially desirable that a preacher should have variety, that he should not have a fixed and invariable form for making his sermons. To prevent this, he should vary the character of the sermons themselves. There are several different kinds of sermons recognized, as the topical, textual, expository, and historical.

1. *Topical Preaching.*

A topical sermon is one in which the theme is already in the mind of the preacher, and the text is a mere motto suited to it. For instance, a man determines to preach on patriotism, and selects the text: "Render unto Cæsar the things that are Cæsar's." In such a case the sermon is made upon the subject, and not upon the text. A preacher should not permit himself to make a common practice, let alone a habit, of preaching such sermons. However, it may do occasionally. (On Thanksgiving Day, at the dedication of a church, and at funerals, etc., such sermons as above named may be used with propriety.) This character of sermons lends itself too readily to a man's presentation of his own views, fancies, speculation, and philosophy, instead of the revealed truth; and that is to miss the true object of preaching as far as possible.

2. *Textual Preaching.*

This is to take a short passage from the word of God and endeavor to explain, illustrate, and enforce

its essential truth. Such a passage ought to contain a spiritual truth of sufficient importance to be the basis of a sermon, and not in itself or its relations so obvious as to need no discussion. However, a most obvious truth furnishes the best text for a revival sermon or one that is intended to be chiefly hortatory in its character. A pastor, however, should avoid the hortatory style of preaching except on revival occasions or on occasions when his people are to be urged to take some important step. This caution is not intended to discourage earnest exhortations (for every true sermon should have more or less of this), but to insist that a man's sermons must not be all exhortations. He should always do something more than enforce the obvious truths of his text. If he tells people concerning his text no more than they knew before, they will starve under his feeding. Textual preaching should constitute the great body of the pulpit work of the majority of ministers.

3. *Expository Preaching.*

This consists in taking a more or less extended passage of scripture as a text, which the preacher endeavors to expound to his congregation. In the hands of a master nothing can be made so interesting and instructive as this. Here the best specimens of work give us a clear and short exegesis of each phrase and an application of the truth to the circumstances of the audience. It is a string of sermonettes combined into a sermon. It should be used habitually only by a man who is terse and epigrammatic in his style. A man of diffuse style will worry his audience to death.

4. *Historical Preaching.*

This consists in taking up an incident in the Bible or some life found therein and presenting it to the congregation, drawing such lessons therefrom as may be contained in it or may be deemed applicable to a given place and people. Some of the most interesting sermons your lecturer ever heard were of this character.

CHAPTER V.

THE DEVELOPMENT OF A SERMON.

AFTER the selection of the text comes the preparation of the sermon upon it. This is not to make a speech with the text as an ornamental motto. A sermon is a discourse in which some truth of revelation is elaborated and illustrated for the enlightenment of the people, and applied to their own lives. Just the plan on which that sermon may be made must be left to individual choice. One plan suits one man, and a totally different one is best for another. The following may be given as merely a general outline:

1. A clear exegesis of the text. When the meaning is perfectly plain, this should be omitted.

2. Give such arguments, illustrations, and explanations as are necessary to prove and enforce the truth in hand.

3. Apply the principles and truths which you have now established to the lives of the congregation. To put it all into one sentence, we may say: A sermon should consist of exegesis, argument, and application.

Now where are we to get these to put into the sermons? If God has called a man to preach, he has evidently intended to use that man's abilities to forward his cause. Hence a preacher is not called to be a mere echo of other men's thoughts; he should do his own thinking. In procuring material for his

sermons, however, he should carefully study the Bible, theological works, and devotional books, digesting and assimilating all, but avoiding all homiletic literature.

1. *Exegesis.*

As to the exegesis, a man should study the word of God reverently and prayerfully, looking for the hidden meaning of the spirit. When he has selected a passage for a text, he should meditate on it until he feels sure he sees clearly its full purport. Then let him make a careful study of the context until he understands that. Now, for the first time, let him go to a commentary and consult it in reference to both text and context. If he finds that good authorities take a different conception of these from his own, it will perhaps be better to lay this subject aside for the present and take up another. If his views are not condemned by the authorities, or if, after mature reflection, he be convinced of their truth in spite of the authorities, then let him try to state these views so that they will be clear to others.

2. *The Argument.*

Now he is ready for his argument. He should freely consult the Bible for parallel presentations of the same truth; and if any of them throw light on the subject, he should give it to the congregation. If there is any principle of science or of philosophy which upholds this truth, it should be studied and mastered and presented. Get the relation between such scientific and philosophic truth and that of revelation perfectly clear in the mind. For illustrations there is nothing better than some character in the Bible whose life, or some incident in his life, em-

bodies the principle in point. Next to this is the literature of Christian biography, and then Church history, general history, and even poetic and fictitious characters. Here also we have use for all our own experiences and observations, though it takes some tact to use these stories in a skillful manner. The whole realm of science and literature is at our disposal for use in these figures and illustrations. However, we must be sure that our illustrations really illustrate. They must throw light on the subject, and they must not be introduced merely for purposes of ornamentation. Such meretricious ornaments are, without exception, rhetorical blunders; and, in a preacher, if they grow out of vanity and a desire of personal display, they may become sins. Neither our arguments nor illustrations should be habitually borrowed. I am not speaking of plagiarism, but of a mischievous dependence upon the thinking of others. All these books of skeleton sermons and of stock illustrations are a curse to our young preachers, and should be avoided. To become dependent upon them is to become an intellectual pauper. The temptation to use an apt illustration which we have heard from some one else is great, and may be occasionally indulged without hurt; but that want of imagination which keeps a man from seeing illustrations of truth all about him will generally make him awkward in using one made ready to his hands. This gift of illustration should be developed, but the way to do this is to ignore the ready-made ones entirely and think them out for ourselves. The man with a redundant imagination can, without harm, use anything he hears or reads of this kind; but one

who is defective in this line, or only moderately fruitful, should avoid second-hand figures of speech and illustrations entirely.

3. *The Application.*

The bringing these truths, which ought now to be clearly grasped by the congregation, home to their own consciences is the test of the true preacher. All that has gone before should be adapted to this end. The application should not be merely a little exhortation attached to the end of the sermon, but should grow out of the sermon and be a part of it. There is nothing more foreign to the real purpose of a sermon than a dry theological treatment of some theme in the abstract. For instance, a man who presents the subject of repentance in a sermon, and is simply interested in the abstract relation of this grace to the philosophy of salvation, and shows in the very method of treating it that the idea of inducing men to repent now is not in all his thoughts, may be a great thinker, but he is no preacher. I do not join the popular outcry against theology in the pulpit. Far from it. I believe in the strong, clear, thorough presentation of great themes; but I contend that the whole object of such treatment is to bring to bear these great forces upon the consciences of men.

“In preparing a sermon, should I write it out?” is a question being constantly put by young preachers. Nor can it be answered categorically. As a means of self-development of the power to sermonize, nothing can take the place of writing out the sermon completely. As such an exercise a young preacher should force himself to write at least one sermon a month. If he will deliver two or three

times more sermons than he has written, he will avoid becoming a slave to this method of preparation, and at the same time get the full benefit of the discipline. In such writing he should be a remorseless critic of his own work; and after finishing it as a composition, he should use the pruning knife without scruple. Hunt for and cut out the pretty passages especially, and redundances; make the sermon as near perfect as possible, and never be satisfied too easily with it. The Germans have an excellent proverb: "The good is the worst enemy of the best."

Now when such a sermon is made, what shall be done with it? It is better not to attempt to deliver it *memoriter*, but simply preach upon the theme, depending upon yourself to clothe thought in proper words at the time. If without effort the words of the manuscript come to you, use them without hesitation; but do not wait to recall them. By no means carry the sermon in the pulpit with you, or, except on very special occasions, read it. The prejudice against reading sermons from the pulpit is founded in truth, and a Methodist preacher will disparage himself and his work if he gets in the habit of reading his sermons.

The question comes up as to what to do with a sermon after it has been prepared and delivered. This is a very different question among itinerant ministers from what it is among settled pastors. There is no reason why a Methodist preacher should not carry to his new work all the results of his past thinking, including his old sermons, whether they be written in full, preserved by notes, or held in a tenacious memory; nor is there any reason that he

should not preach over one of these old sermons on any occasion when his judgment suggests that it is the thing needed. However, he should see to it that at least half of his sermons are entirely new. This keeps his powers of invention from going to sleep. Then, whenever he preaches an old sermon, he should endeavor to improve on it. Drop out excrescences, develop points that prove interesting and instructive, see to it that it grows with each delivery. It was in this way that our Methodist fathers became such powerful and famous preachers. Again, a preacher should be sure that he does not re-use a sermon which proved dull and unprofitable. The "survival of the fittest" should be allowed as a law to work to perfection here. Only the best should be preserved; and all that is common, heavy, or in any way inefficient should be allowed to die as quietly and quickly as possible.

CHAPTER VI.

THE DELIVERY OF A SERMON.

IF a man has something to say in which he is profoundly interested, there is seldom much difficulty in saying it effectively; but a man is so liable in the presence of an audience to become self-conscious and awkward, that if he does not watch himself closely he will form habits while he is young that will mar his effectiveness as a public speaker all of his life. He should avoid forming any habits, good or bad; for habits, at the best, confine and restrict within given limits, whereas the public speaker should be free as the birds of the air.

The first great necessity of the public speaker, either as to voice or gesture, is sound health and perfect mastery of his muscular and nervous system, so that without volition these spontaneously obey his slightest wish. For perfect physical and vocal culture I must direct the reader to competent specialists in these lines. However, put yourself in charge of no elocutionist who is not the master of his work. The quack will do lasting harm, and no good. I may say, however, that the first thing of real importance is deep breathing; and the following directions for private exercises in vocal culture from William Russell will, I think, be found beneficial:

1. Place yourself in a perfectly erect but easy posture; the weight of the body resting on one foot; the feet at a moderate distance, the one in advance of the other; the arms akimbo; the fingers pressing on the abdominal muscles, in front, and

the thumbs on the dorsal muscles, on each side of the spine; the chest freely expanded and fully projected; the shoulders held backward and downward, the head perfectly vertical.

2. Having thus complied with the preliminary conditions of a free and unembarrassed action of the organs, draw in and give out the breath very fully and very slowly about a dozen times in succession. Let the breathing be deep and tranquil, but such as to cause the chest to rise fully and fall freely at every effort.

3. Draw in a very full breath, and send it forth in a prolonged sound of the letter h. In the act of inspiration take in as much breath as you can contain. In the act of expiration retain all you can and give out as little as you can, merely sufficient to keep the sound of h audible. But keep it going on as long as you can sustain it. In this style of respiration the breath merely effuses itself into the surrounding air.

4. Draw in a very full breath, as before, and emit it with a lively expulsive force in the sound of h but little prolonged—in the style of a moderate whispered cough. The breath in this style of expiration is projected into the air. Repeat this exercise as directed in the statement preceding.

5. Draw in the breath as already directed, and emit it with a sudden and violent explosion in a very brief sound of the letter h—in the style of an abrupt and forcible, but whispered, cough. The breath is, in this mode of expiration, thrown out with abrupt violence. Repeat this exercise as before directed.

One of the best things I know for practical direction so far as the voice is concerned is found in Mr. Spurgeon's "Lectures to My Students," commencing on page 189:

"Observe carefully the rule to vary the force of your voice. The old rule was to begin very softly, gradually rise higher, and bring out your loudest notes at the end. Let all such regulations be blown to pieces at the canon's mouth; they are impertinent and misleading. Speak softly or loudly, as the emotion of the moment may suggest, and observe no artificial or fanciful rules. Artificial rules are an utter abomination. As M. de Cormorin satirically puts it: 'Be impassioned, thunder, rage, weep, up to the fifth word of the third sentence of the tenth paragraph of the tenth leaf. How easy that would be! Above all, how very natural!'

"In imitation of a popular preacher, to whom it was unavoidable, a certain minister was accustomed, in the commencement of his sermon, to speak in so low a key that no one could possibly hear him. Everybody leaned forward, fearing something good was being lost in the air, but their straining was in vain; a hollow mutter was all that could be discerned. If the brother could not have spoken out, none should have blamed him; but it was a most absurd thing to do this when in a short time he proved the power of his lungs by filling the whole structure with sonorous sentences. If the first half of his discourse was of no importance, why not omit it? and if of any value at all, why not deliver it distinctly? Effect, gentlemen; that was the point aimed at. He knew that one who spake in that fashion had produced great effects, and he hoped to rival him. If any of you dare to commit such a folly for such a detestable object, I heartily wish you had never entered this institution. I tell you most seriously that the thing called 'effect' is hateful, because it is untrue, artificial, tricky, and therefore despicable. Never do anything for effect, but scorn the stratagems of little minds, hunting after the approval of connoisseurs in preaching, who are a race as obnoxious to a true preacher as locusts to the Eastern husbandman. But I digress. Be clear and distinct at the very first. Your exordia are too good to be whispered to space. Speak them out boldly, and command attention at the very outset by your many tones. Do not start at the highest pitch as a rule, for then you will not be able to rise when you warm with your work; but still be outspoken at the outset. Lower the voice when suitable, even to a whisper, for soft, delicate, solemn utterances are not only a relief to the ear, but have a great aptitude to reach the heart. Do not be afraid of the low keys, for if you throw force into them, they are as well heard as the shouts. You need not speak in a loud voice to be heard well. Macaulay says of William Pitt: 'His voice, even when it sank to a whisper, was heard to the remotest benches of the House of Commons.' It has been well said that the most noisy gun is not the one which carries the ball the farthest. The crack of a rifle is anything but noisy. It is not the loudness of your voice, it is the force which you put into it, that is effective. I am certain I could whisper so as to be heard throughout every corner of our great

Tabernacle, and I am equally certain that I could halloo and shout so that nobody could understand me. The thing could be done here, but perhaps the example is needless, as I fear some of you perform the business with remarkable success.

"Waves of air may dash upon the ear in such rapid succession that they create no translatable impression upon the auditory nerve. Ink is necessary to write with, but if you upset the ink bottle over the sheet of paper, you convey no meaning thereby. So it is with sound. Sound is the ink; but management is needed, not quantity, to produce an intelligible writing upon the ear. If your sole ambition be to compete with

Stentor the strong, indued with brazen lungs,
Whose throat surpassed the force of fifty tongues,

then bawl yourself into Elysium as rapidly as possible; but if you wish to be understood, and so to be of service, shun the reproach of being 'impotent and loud.' You are aware that shrill sounds travel the farthest. The singular cry which is used by the travelers in the wilds of Australia owes its remarkable power to its shrillness. A bell will be heard much farther off than a drum; and, very singularly, the more musical a sound is, the farther it travels. It is not the thumping of the piano that is needed, but the judicious sounding of the best keys. You will therefore feel at liberty to ease the strain very frequently in the direction of loudness, and you will be greatly relieving both the ears of the audience and your own lungs. Try all methods, from the sledge hammer to the puff ball. Be as gentle as a zephyr and as furious as a tornado. Be, indeed, just what every sensible person is in his speech when he talks naturally, pleads vehemently, whispers confidently, appeals plaintively, or publishes distinctly.

"Next to the moderation of lung force I should place the rule, 'Modulate your tones.' Alter the key frequently and vary the strain constantly. Let the bass, the treble, and the tenor take their turn. I beseech you to do this out of pity to yourself and to those who hear you. God has mercy upon us, and arranges all things to meet our cravings for variety. Let us have mercy upon our fellow-creatures, and not persecute them with the tedium of sameness. It is a most barbarous thing to inflict upon the tympanum of a poor fellow-creature's ear the anguish of being bored and gimleted with the same sound for

half an hour. What swifter mode of rendering the mind idiotic or lunatic could be perceived than the perpetual droning of a beetle, or buzzing of a blue-fly, in the organ of hearing? What dispensation have you by which you are to be tolerated in such cruelty to the helpless victims who sit under your drum-drum ministrations? Kind nature frequently spares the drone's unhappy victims the full effect of his tortures by steeping them in sweet repose. This, however, you do not desire; then speak with varied voice. How few ministers remember that monotony causes sleep! I fear the charge brought by a writer in the *Imperial Review* is true to the letter of numbers of my brethren. 'We all know how the noise of running water, or the murmur of the sea, or the sighing of the south wind among the pines, or the moaning of wood doves, induces a delicious dreamy languor. Far be it from us to say that the voice of a modern divine resembles, in the slightest degree, any of these sweet sounds, yet the effect is the same, and few can resist the drowsy influences of a lengthy dissertation delivered without the slightest variation of tone or alteration of expression. Indeed, the very exceptional use of the phrase, 'an awakening discourse,' even by those most familiar with such matters, conveys the implication that the great majority of pulpit harangues are of a decidedly soporific tendency. It is an ill case when the preacher

Leaves his hearers perplexed

Twixt the two to determine:

'Watch and pray,' says the text;

'Go to sleep,' says the sermon.

"However musical your voice may be in itself, if you continue to sound the same chord perpetually, your hearers will perceive that its notes are by distance made more sweet. Do, in the name of humanity, cease intoning and take to rational speaking. Should this argument fail to move you, I am so earnest about this point that if you will not follow my advice out of mercy to your hearers, yet do it out of mercy to yourself; for as God, in his infinite wisdom, has been pleased always to append a penalty to every sinner against his natural as well as moral laws, so the evil of monotony is frequently avenged by that dangerous disease called '*dysphonia clericorum*,' or clergyman's sore throat. When certain of our brethren are so be-

loved by their hearers that they do not object to pay a handsome sum to get rid of them for a few months, when a journey to Jerusalem is recommended and provided for, bronchitis of a modified order is so remarkably overruled for good that my present argument will disturb their equanimity; but such is not our lot. To us bronchitis means real misery, and therefore to avoid it we follow any sensible suggestion. If you wish to ruin your throats, you can speedily do so; but if you preserve them, note what is now laid before you.

"I have often compared the voice to a drum. If the drummer should always strike in one place on the head of his drum, the skin would soon wear into a hole; but how much longer it would have lasted him if he had varied his thumping and had used the entire surface of the drumhead! So it is with a man's voice. If he uses always the same tone, he will wear a hole in that part of the throat which is most exercised in producing that monotony, and very soon he will suffer from bronchitis. I have heard surgeons affirm that Dissenting bronchitis differs from the Church-of-England's article. There is an ecclesiastical twang which is much admired in the establishment, a sort of steeple-in-the-throat grandeur, an aristocratic, theologic, parsonic, supernatural infra-mouthing of language and rolling of words. It may be illustrated by the following specimen: 'He that hath yaws to yaw let him yaw'; which is a remarkable, if not impressive, rendering of a Scripture text. Who does not know the hallowed way of pronouncing 'Dearly beloved brethren, the Scripture moveth us in divers places'? It rolls in my ears now like Big Ben, coupled with boyish memories of monotonous peals of 'Prince Albert, Albert Prince of Wales, and all the royal family. . . . Amen.' Now if a man who talks so unnaturally does not get bronchitis, or some other disease, I can only say that throat disease must be very sovereignly dispensed. At the Nonconformist hobbies of utterances I have already struck a blow, and I believe that it is by them that larynx and lungs become delicate, and good men succumb to silence and the grave. Should you desire my authority for the threat which I have held out to you, I shall give you the opinion of Mr. Macready, the eminent tragedian, who, since he looks at the matter from an impartial but experimental standpoint, is worthy of a respectful hearing: 'Relaxed throat is usually

caused not so much by using the organ as by the kind of exercise—that is, not so much by loud or long speaking as by speaking in a feigned voice. I am not sure that I shall be understood in this statement, but there is not one person in, I may say, ten thousand who, in addressing a body of people, does so in his natural voice; and this habit is most especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labor of a whole day's duty in a church is nothing, in point of labor, compared with the performance of one of Shakespeare's leading characters, nor, I suppose, with any of the very great displays made by our leading statesmen in the Houses of Parliament; and I feel very certain that the disorder which you designate as "clergyman's sore throat" is attributable generally to the mode of speaking, and not to the length of time or violence of effort that may be employed. I have known several former contemporaries on the stage to suffer from sore throat, but I do not think, among those eminent in their art, that it could be regarded as a prevalent disease.'

"Actors and barristers have much occasion to strain their vocal powers, and yet there is no such thing as a counsel's sore throat, or tragedian's bronchitis, simply because these men dare not serve the public in so slovenly a manner as some preachers serve their God. Samuel Fenwick, Esq., M.D., in a popular treatise upon 'Diseases of the Throat and Lungs,' has most wisely said: 'From what was stated respecting the physiology of the vocal chords, it will be evident that continued speaking in one tone is much more fatiguing than frequent alterations in the pitch of the voice, because by the former one muscle or set of muscles are strained, while by the latter different muscles are brought into action, and thus relieve one another. In the same way a man raising his arm at right angles to his body becomes fatigued in five or ten minutes, because only one set of muscles has to bear the weight; but these same muscles can work the whole day if their action is alternated with the others. Whenever, therefore, we hear a clergyman droning through the Church service, and in the same manner and tone of voice reading, praying, and exhorting, we may be perfectly sure he is giving ten times more labor to his vocal chords than is absolutely necessary.

"This may be the place to reiterate an opinion which I have often expressed in this place, of which I am reminded by the author I have quoted. If ministers would speak oftener, their throats and lungs would be less liable to disease. Of this I am quite sure. It is a matter of personal experience and wide observation, and I am confident that I am not mistaken. Gentlemen, twice-a-week preaching is very dangerous; but I have found five or six times healthy, and even twelve or fourteen not excessive. A costermonger set to cry cauliflowers and potatoes one day in the week would find the effort most laborious, but when he for six successive days fills streets and lanes and alleys with his sonorous din, he finds no *dysphonia pomariorum*, or 'costermonger's sore throat,' laying him aside from his humble toils. I was pleased to find my opinion, that infrequent preaching is the root of many diseases, thus plainly declared by Dr. Fenwick: 'All the directions which have been laid down will, I believe, be ineffectual without regular daily practice of the voice. Nothing seems to have such a tendency to produce this disease as the occasional prolonged speaking, alternating with long intervals of rest, to which clergymen are particularly subject. Anyone giving the subject a moment's consideration will readily understand this. If a man, or any other animal, be intended for any unusual muscular exertion, he is regularly exercised in it day by day, and labor is thus rendered easy which otherwise it would be almost impossible to execute. But the generality of the clerical profession undergo a great amount of muscular exertion in the way of speaking only on one day of the week, whilst in the remaining six days they scarcely ever raise their voice above the usual pitch. Were a smith or a carpenter thus occasionally to undergo the fatigue connected with the exercise of his trade, he would not only be unfitted for it, but would lose the skill he had acquired. The example of the most celebrated orators the world has seen proves the advantages of regular and constant practice of speaking, and I would on this account most strongly recommend all persons subject to this complaint to read aloud once or twice a day, using the same pitch of voice as in the pulpit, and paying especial attention to the position of the chest and throat, and to clear and proper articulation of words.'

"Mr. Beecher is of the same opinion, for he remarks: 'News-

boys show what out-of-door practice will do for a man's lungs. What would the pale and feeble-speaking minister do, who can scarcely make his voice reach two hundred auditors, if he were set to cry papers? Those New York newsboys stand at the head of a street and send down their voices through it as an athletic would roll a ball down an alley. We advise men training for speaking professions to peddle wares in the streets for a little time. Young ministers might go into partnership with newsboys for a while till they got their mouths open and their larynx nerved and toughened.'

"Gentlemen, a needful rule: always suit your voice to your matter. Do not be jubilant over a doleful subject; and, on the other hand, do not drag heavily where the tones ought to trip along merrily, as though they were dancing to the tune of angels in heaven. This rule I shall not enlarge upon, but rest assured it is of the utmost importance, and if obediently followed will always secure attention, provided your matter is worth it. Suit your voice to your matter always, and above all, in everything be natural. Away forever with slavish attention to rules and models. Do not imitate other people's voices; or, if from an unconquerable propensity you must follow them, emulate every orator's excellences, and the evil will be lessened. I am myself, by a kind and irresistible influence, drawn to be an imitator, so that a journey to Scotland or Wales will for a week or two materially affect my pronunciation and tone. Strive against it I do, but there it is, and the only cure I know of is to let the mischief die a natural death. Gentlemen, I return to my rule. Use your own natural voices. Do not be monkeys, but men; not parrots, but men of originality in all things. It is said that the most becoming way for a man to wear his beard is that in which it grows, for both in color and in form it will suit his face. Your own modes of speech will be most in harmony with your methods of thought and your own personality. The mimic is for the playhouse; the cultured man in his sanctified personality is for the sanctuary. I would repeat this rule until I wearied you if I thought you would forget it. Be natural, be natural, be natural for evermore! An affectation of the voice, or an imitation of the manner of Dr. Silvertongue, the eminent divine, or even of a well-beloved tutor or president, will inevitably ruin you. I charge you, throw away

the servility of imitation and rise to the manliness of originality.

"We are bound to add: 'Endeavor to educate your voice.' Grudge no pains or labor in achieving this, for, as it has been well observed, 'however prodigious may be the gifts of nature to her elect, they can only be developed and brought to their extreme perfection by labor and study.' Think of Michael Angelo working for a week without taking off his clothes, and Handel hollowing out every key of his harpsichord like a spoon by incessant practice. Gentlemen, after this, never talk of difficulty or weariness. It is almost impossible to see the utility of Demosthenes's method of speaking with stones in his mouth, but anyone can perceive the usefulness of his pleading with the boisterous waves, that he might know how to command a hearing amidst the uproarious assemblies of his countrymen; and in his speaking as he ran uphill that his lungs might gather force from laborious use, the reason is obvious as the self-denial is commendable. We are bound to use every possible means to perfect the voice by which we are to tell forth the glorious gospel of the blessed God. Take great care of the consonants, enunciate every one of them clearly; they are the feature and expression of the words. Practice indefatigably till you give every one of the consonants its due. The vowels have a voice of their own, and therefore they can speak for themselves. In all other matters exercise a rigid discipline until you have mastered your voice and have it in hand like a well-trained steed. Gentlemen with narrow chests are advised to use the dumb-bell every morning, or, better still, those clubs which the college has provided for you. You need broad chests, and must do your best to get them."

In our gestures it is only necessary that we should follow our natural impulses, avoiding the following obvious faults:

1. We should not be theatrical. Nothing so effectively reduces the utterances of a preacher to the level of "sounding brass or a tinkling cymbal" as an idea on the part of an audience that he is acting a part.

2. Avoid too great vehemence in gesture, and gestures that are the mere result of nervousness, making a sawing motion or beating the air without adding emphasis to our words.

3. Avoid imitating the motions of objects which you attempt to describe. I have known preachers to go through the motion of sweeping or running or searching the room for articles, all of which is supremely ridiculous.

4. The eye, the countenance, and the hands only should be used in gesture; the head and the feet, rarely or never; while all motions of the body—such as halfway squatting or swinging from side to side or backward and forward—should never be permitted. This is not intended to forbid stepping from one side to the other of the pulpit, or moving about on the platform in a moderate or quiet way. In all addresses to the audience, be simple and natural, unconstrained, unaffected. Talk to the multitudes as you would to one man.

PART SECOND.

Administration of a Charge.

(51)

CHAPTER I.

GOING TO YOUR FIRST WORK, AND ORGANIZING IT.

HAVING learned the duties and responsibilities of a minister, especially those of the itinerancy, and also something about how to make and deliver a sermon, we are now ready for directions as to the practical work you are to undertake. I will suppose you have attended Conference, seen and listened to the bishop and other celebrities, passed your examination, been received on trial, and appointed to your first work. What do you need to equip you for your first pastoral charge, and how must you conduct yourself? If you will lay aside a young man's feeling of self-sufficiency for a while, I will try to answer these questions.

1. *Equipment.*

You will need to furnish yourself for your work a Bible, a hymn book, Clarke's or Whedon's Commentary, and the books in the course of study at least for the first year. If you are on a circuit, you will need a good horse and saddle; if on a small station, that expense may be avoided. But the chief things you will need are trust in God and a cheerful spirit. No matter what your field is, if you are disappointed and discouraged now at the beginning, I am afraid you are not cut out for this work. If you feel sure of your call and adaptability to this itinerancy, then press forward, undiscouraged, and look to God to fulfill his promises. If your work is hard, it gives

you all the better chance to show the stuff you are made of.

2. *What to Do.*

You will receive a plan of your charge from your predecessor, or your presiding elder will give you directions at what point to begin your work and the officials to call on. When you reach your destination, which you should do as soon as possible, inquire for the resident steward and go to his house. If he can entertain you for the present, so much the better. Make it a point to find out from him all you can about the work and its members, both in the neighborhood and elsewhere on the work. Your next care should be to hunt up the secretary of the Church Conference, and from him get the list of members of the church at this point. If there is no such officer, then hunt for the book. Never stop until you have a list of your church members—never. Then study that list; memorize the very names, and inquire their whereabouts. When you have filled your first appointment, and have made these inquiries and such visits as are practicable, go on to the next and repeat the process, and continue thus until you have completed the round.

During this round make arrangements to call a stewards' meeting as soon as possible at some convenient point in the circuit, to fix your salary and distribute it to the classes. Be sure to notify each steward of the time and place of this meeting. If your first Quarterly Conference comes early in the quarter, this meeting may be omitted. If you get a salary large enough to meet your expenses, be satisfied. Do not worry because others get much more for

what seems to you less work; do not think that the presiding elder takes too large a per cent of the collections. Whatever you may think about it, a green, awkward, inexperienced boy is not worth much to any people; but the experience you are now getting is worth much to you. Master your course. During the long winter nights of your first and second quarters is the best time for you to prepare your course for Conference committee. By no means omit this. You can review again in the last quarter, but in the winter is your time to do the hard work.

CHAPTER II.

PASTORAL VISITING.

I. THE PREACHER IN THE HOMES.

One of your greatest duties is to visit people in their homes, and thus get acquainted with them and their families. Paul, in his famous valedictory to the elders of Ephesus, speaks of how he kept back nothing that was profitable unto them, but showed them and taught them publicly and from house to house. (Acts xx. 20.) This should be done regularly and systematically. The poor and obscure should be especially hunted out. In these visits to the home, when the circumstances favor, be sure to hold prayer. You will need common sense to do this, however. No sister will enjoy a long prayer while her bread is burning. I have heard and read a great deal of ridicule of the pastoral visit that omits anything like religious service, but I have known more harm done by the ill-timed service than by the merely social visit. The truth is, merely formal prayers, for the purpose of reporting so many prayers held in private families, are not apt to do overmuch good. If, however, an opportunity offers for religious conversation, and that conversation shows a heart in trouble or tempted or discouraged or in any way ripe for prayer, then easily and naturally, as though but a continuation of the religious conversation, ask them to unite with you in prayer. In these prayers in the home, whether regular prayers or those offered for the sick or those occur-

ring in the pastoral work, all loud or boisterous noises should be avoided. The voice should be no louder than is sufficient for all in the room to hear, and anything like religious excitement must find some other vent than by raising the voice. The lungs are the poorest vent for religious excitement.

There is a great deal of nonsense taught now about the need of a preacher among his books rather than among his people. It was said long ago, and wisely, that "a house-going parson makes a church-going people." It is still true. But the chief good from visiting comes first from your acquaintance with the people. You must know the sheep to know how to feed them. It is much more necessary for you to know the trials, sins, and sorrows prevalent among your own people than it is to learn anything whatever that can be acquired in your library; and as for prayer and meditation, we must have some time for these alone, to be sure; but I know of no place where prayer is more likely to benefit than at the bedside of the sick or in the homes of the people. The people get acquainted with you and interested in you, and so you cease to become a functionary of the Church and become a living personality. "The proper study of mankind is man." Now for your personal work it is not so necessary for you to know the history of ancient Greece and Rome, or the factions and fights of mediæval times, or the customs now prevalent in Kamchatka, or what are the peculiarities of the Bedouins, as it is to know the sort of family that Mrs. Smith has or the peculiarities of Brother Jones. The part of man for you to study is that part for whom God has made you responsible.

It gives a needed change to your studies, and especially keeps the human susceptibilities warm and gentle. The best division that I can suggest of a preacher's time is about as follows: From 8 to 12 A.M., in the study; from 3 to 6 P.M., at pastoral visiting; the rest of the time for miscellaneous reading, jobs about the house, waiting on Mrs. Pastor, etc.

II. THE PREACHER IN THE SICK ROOM.

Ministering to the sick is one of the chief duties of the minister. When a family is bowed down in fear for the life of a loved one, or overwhelmed by the sorrows of death, is the very time the preacher is needed and the very time when he has peculiar opportunities to attach hearts to himself and to his Master. I do not know that directions as to conduct in a sick room will do a man wanting in tact and common sense any good, and the man who has these does not need them. I will venture a few cautions, however. Remember, you are there as a preacher, and not as a doctor, and leave the management of the case entirely in the doctor's hands. Never enter a room when he objects. Do not be miffed or in any way sensitive over being refused entrance. Call regularly on the seriously sick, whether admitted or not, and make kindly inquiries about them. When admitted to the sick, go cheerfully, and in a helpful spirit, not in gloom and solemnity. Let your presence in the room be felt as the natural result of your interest in them, not as the harbinger of death. At the same time never be afraid nor hesitate to introduce religious topics. You will find generally a readier response to these than you expect. Do not do this in the presence of death and in a manner to

alarm the individual, but as naturally as you would discuss them with anybody else. When called to attend a funeral, be sure, if possible, on the following day to make a visit to the stricken home. If that home is poverty-stricken, obscure, socially under par, and defiantly irreligious, be all the more scrupulous to make this visit. It is your time to get in the Master's work.

III. THE PREACHER IN SOCIETY.

A preacher not only has these calls which grow out of the nature of his office, but naturally is thrown more or less into general society. Let him see to it that in all his intercourse with the people he demeans himself as a gentleman. There is nothing to be more detested than the false assumption of dignity often shown by our preachers, the stiff and stilted air which they put on, as if they thought themselves better than other people. You can make no worse mistake than this. While we are to avoid boorishness and buffoonery, we should with equal effort avoid assumed dignity. Be simply yourself. You must always remember that you are a herald of the cross. You may sometimes forget that you are a preacher; but never, under any circumstances, do those about you forget it. You must be on your guard, and say or do nothing that will bring reproach upon yourself or the cause for which you at all times stand.

Every minister should cultivate the power of conversing well and agreeably. Nothing will so commend you to those outsiders whom you meet as nice manners and a ready conversation, nor are such efforts to win the good opinion of all unworthy or im-

proper. Remember that we are fishers of men, and we have a right to catch men in all proper ways. A preacher traveling about the world, entering the homes of so many people of all classes, and mixing so much with the public, is sure to come across many amusing, interesting, and instructive circumstances. These, introduced at proper times into his conversation, give spice and charm to it. Just here, however, there is a great temptation to many preachers to grow into the habit of coloring up these incidents so as to make them still more charming, and so get gradually into the habit of exaggeration. I know able preachers whose influence for good has been greatly marred in this way. Then, again, it is a great mistake for a preacher to allow his conversation to be light and frivolous. Nothing but immorality so discounts his influence for good. This caution is not at all intended to shut out wit and humor of a legitimate kind. A preacher should not be a wise-looking, dignified, and stupid owl, nor the gay, chattering magpie. One of the cautions of the fathers in which there was considerable wisdom was: "Converse sparingly with women."

CHAPTER III.

REVIVAL MEETINGS.

IN the summer, in our southern states, after the "laying by" of the crops, is the usual time for a revival meeting. This comes from the fact that at this time the farmers have leisure, and they can devote time to the meetings. It would be well for you to conform to their customs. In some regions these meetings are held in the winter and spring, which is better, provided the character of the work in the community makes it a leisure time for the mass of the population. "Oh," you say, "they have to get ready for sickness and death, and hence they had better take time to attend the meeting whenever it suits your convenience." Young man, one of the great faults of the ministry is a want of consideration for the rights and convenience of other people. Be sure not to develop that fault. It is much better that the convenience of the neighborhood should be consulted than that of one man. Of course I do not want you a timeserver or a mere worker for popularity; but I do want you, and I believe the Master wants you, considerate, kindly, and sympathetic in all that you do. The time for the meeting being mutually agreed on by pastor and people, be sure to make it the special object of prayer, and awaken, if possible, a spirit of prayer for it in the congregation. If you can get a neighboring pastor to help you or an efficient local preacher, it is well; but do not start in

depending on any help but that of the Lord and your own people. God and a Methodist preacher ought to be sufficient to hold a revival meeting at any time. If you are going to make a mere functionary of yourself, doing the collecting, visiting, etc., and hire a professional evangelist to do your soul-saving, I hope you will never take a place in the Methodist itinerancy.

When the time for the meeting arrives, commence your first services as if your whole purpose were to reach and help the church. At the close of each service ask for the return of backsliders, the re-consecration of members, or at least the promise of the church to help in the meeting and to pray for it. Make your sermons short and to the point. One good point is better than a dozen. Let the closing services emphasize the special point of the sermon. Just as soon as you see evidences that the church is aroused, but not before, begin to have some experience meetings. Now prepare to storm the citadel of Satan. Preach directly at sinners, not a sermon on some favorite topic, and then close with an exhortation; strike at sinners from the beginning, and then use all your power to secure a move of some kind among them at the close of the sermon. Do not be easily discouraged. Do not depend, however, on preaching alone. Make personal appeals to individuals in private, and get your members to do the same. Nothing can take the place of this hand-to-hand conflict, and it requires more courage and skill than the sermon.

If ordained, of course you have no trouble in taking all candidates into the Church and baptizing them; but if not, be sure to try to secure some or-

ordained minister to receive your members and baptize them for you, and that during the meeting. This is very important. Of course you can receive parties into the Church who have already been baptized, even if you are not ordained. In any case, take great care to secure the correct names of all who join and to have the names properly recorded in the register of church members. If possible, have what we call a protracted meeting at each appointment on the charge.

In all these meetings do not be afraid of old Methodist usages and methods. They have stood the test, and have had the seal of the Holy Spirit upon them. No more effective method, judged by the history of the past, has been used in the Church in the work of saving sinners than the "mourner's bench." It is in exact accord with the philosophy of man's nature. When he is aroused and his will is persuaded to act, it is always well to have some definite, overt act to suggest and urge upon him. It also makes the penitent the center for the prayers of all the devout ones in the congregation, and, therefore, secures the full benefit of prayer in the work of conversion as no other method can. Again, it is as convenient as any other method in furnishing an opportunity for those skilled in divine things to give needed instruction to those who are seeking the way.

Do not understand me, however, to limit the grace of God to the mourner's bench or to any other particular means of grace. We should avoid, above all things, attributing efficiency in conversion to this or that way of manipulating things. All that we can do is to urge the sinner to come to Christ. The sinner must do the coming; Christ will do the saving.

CHAPTER IV.

CHURCH SERVICES AND SOCIETIES.

THE pastor is an executive officer of the church, and upon his wisdom and efficiency in the management of the church will depend the real advancement of the work. There is nothing which demands more skill, tact, self-control, power to organize, patience, and strength of will than the administration of the affairs of a pastoral charge. Here it is that preachers will need to be "wise as serpents and harmless as doves." In all this it is necessary for him to remember that he must watch for souls as one that must give an account, and that he must not lord it over God's heritage. In the work of the ministry Methodism furnishes to the preacher's hand a wonderful machinery.

1. *The Regular Religious Services, or Preaching.*

In conducting the services of the Church, the preacher should be devout and serious, without assuming a kind of theatrical solemnity. He should be a worshiper, not a man acting a part. When he enters the pulpit, he should be neatly clothed; he should be orderly, reverent, respecting himself, the Master, and the Church. Sufficient has already been said on preaching and public prayer. In these regular services conform to the disciplinary order of worship.

2. *Prayer Meeting.*

A preacher should see to it that this service is a live, interesting, and spiritual one. Avoid monot-

ony, study variety, and at the same time let it always be a prayer meeting; never let it be popularized at the sacrifice of its purely spiritual character. Always emphasize prayers; yet a judicious mixture of Bible reading, Christian experience, opportunity for exhortation, is advisable. The preacher should generally give a short lecture on some appropriate passage of scripture, which should be carefully selected. The loose, lengthy talks of pastors have killed many a prayer meeting. Be sure not to let this service drift into the hands of a few individuals. The larger the number induced to take part, the better.

3. *Class Meetings.*

Attendance upon class meeting has ceased to be made a test of membership in our Church, but no more profitable service is held among us. It is to be hoped that our preachers will not allow this and the love feast to die out. In these meetings the talking crank is the chief thing to be dreaded. The leader must try to have short talks, and to induce each to take part. Class leaders should only be appointed when they agree actually to do the work that appertains to the office.

4. *The Sunday School.*

One of the most important duties of a pastor is the nomination of Sunday school superintendent. Upon the proper choice of this officer will depend the success of the Sunday school itself. He should be a man of sense, earnest, religious, and a sincere lover of children. When a superintendent has been selected, then the management of the Sunday school should be left to him.

While the pastor has the supreme authority in the Sunday school, this authority should be exercised but rarely, and only upon important occasions. A wise pastor will advise fully with the superintendent, and will give him the benefit of his suggestions in private; then there will never be any public conflict of authority. The pastor should attend the Sunday school regularly whenever possible. As to whether he should teach a class there is great doubt in my mind, unless it be absolutely necessary. Workers in this field need to be developed, and while the pastor does the work himself he is shutting out some one of his members from the privilege. On a circuit a preacher can only occasionally be with the Sunday school, but he should embrace every such opportunity. He should especially endeavor to organize new Sunday schools wherever practicable.

Your lecturer has found it a great advantage in revivals to use the regular Sunday school. He will let the Sunday school be held as usual, requesting the teachers to make a personal application of the lesson to their pupils, and to talk to them personally about their souls. Then he will take fifteen minutes of the closing exercises for revival services, giving a brief exhortation, and opening the altar as usual for penitents.

5. Epworth League.

Every live pastor of the Methodist Church must study this young people's movement in our Church, and must take hold of it and direct it. In organizing a League, be sure you have one composed of young people, a majority of whom should be defi-

nitely religious. A sprinkling of older people will not hurt, but the young should be largely in the majority. Again, the religious work must be kept as the main feature of this society. The social and literary features are admirable, but the religious must be kept in front. The League should be a mighty normal training school, out of which shall come a noble band of Christian workers, ready to do the work of the Church in all fields.

6. *Ladies' Societies.*

There are now two of these societies recognized in our Discipline, and hence a regular part of church machinery. Every church should have a society of its ladies whose special purpose is to look after the parsonage, the church building, and to work among the poor and destitute. This society should be associated with the Woman's Parsonage and Home Mission Society. If all these local societies could be united in this one great movement, it would be greatly to the advantage of all parties. Then each church should have a Woman's Foreign Missionary Society. The pastor should attend frequently, and should use these societies as an arm of power. He can tell these good women of the sick, the poor, and the stranger who need their attention, and he can learn from them those who are in immediate need of his pastoral oversight.

CHAPTER V.

OFFICIAL MEETINGS AND CHURCH FINANCES.

THE meetings treated of already are vital to a Church's life, but their work is to minister principally to the spiritual man. They are not directly connected with the government of the Church proper. In this work of government we have a series of Conferences, five in number—namely, Church, Quarterly, District, Annual, and General Conferences—each of which has some work of importance to discharge in the complicated machinery of Methodism. The latter three will be treated of in the future; for the present we speak only of the first two.

1. *Church Conference.*

This Conference is greatly neglected by our preachers, but it is one of the greatest importance in properly organizing a charge. Here only can all the church participate, and here the whole church can and should get information as to what is the condition of the work in every department of church activity. Here the pastor tells what he is doing and what he proposes to do. This should be done in a short, written report, carefully prepared. The writer has found it an excellent plan to call on each steward for a report, in general terms, of his work; upon the Sunday-school superintendent for an account of the Sunday school; upon the president of the League to represent it; and so, also, from the offi-

cers of each of the ladies' societies. Then the Conference should have its own committees on the poor, the strangers, and the sick, and these committees should report at each meeting. This gives enough of interesting work. As each report brings up the subject to which it relates, it gives the needed opportunity to interest the whole Church in all that is being done in its name and under its authority.

2. *Quarterly Conference.*

The pastor, especially on a circuit, should see to it that the Quarterly Conference is well advertised, and should endeavor to secure a large attendance. He should have his own reports ready, and should be prepared with a sensible answer for each question. The pastor should magnify, not minify, the Quarterly Conference. This is the mainspring in our whole Church machinery, and weakness or strength here is sure to be felt throughout the system. The Conference should never be shoved off into the back room of a store, a half hour before the presiding elder takes the train. It should be held in a suitable place, and time should be given for its work.

3. *Finances.*

One of the most important functions of the pastor's office is to attend to the finances of the Church. In our great connectional body each charge must do its part toward furnishing the means to man and push the affairs of the Lord's kingdom. Not to do so on the part of any charge is disloyal to our Church and the divine Head of our Church. Now the man to be held responsible for the claims of the connection on the charge is the pastor; this is nec-

essary. If he has the tact and skill to get the work out of somebody else, it is well; but he cannot be allowed to shift the responsibility unless we are all willing to see the great enterprises of our Zion languish and fade. We find a good per cent of the efforts of the apostle Paul devoted to taking collections, and surely we can afford to follow in the apostle's footsteps. If the preacher is to do this work, then he will need to study the subject and find the best way to give success. If he is an individual of rare powers of organization, he may get his members or Leaguers or ladies' societies to do this work for him; if so, it is better for him and them, as it gives them something to do for the Master, and gives him leisure for other work. Such a man, however, needs no direction; he will form his own plans for battle on the field, and in the presence of the enemy. He will take care of himself and the cause committed to him, provided only that he keeps consecrated. The ordinary man, however, may learn something from those who have preceded him. In my opinion the best way to reach the people with these enterprises is by public collection, in which the purpose of each fund is explained. The pastor, however, should endeavor to see those privately whom he has not reached in this public way, and thus see that each one has an opportunity to do his part. All this work of securing subscriptions should not be put off until the close of the year. While it is not well to commence it at once in a new charge, for fear that many may be prejudiced against the preacher, still, as soon as he has shown the people the spirit he is of, and has convinced

them that they, and not their money, are his prime interest, he had better commence his campaign. Let him secure early in the year the whole amount in subscription and as much cash as he can. The cash should be forwarded as soon as possible—that for the foreign missions to the treasurer of the General Board, at Nashville; the other collections, to the treasurers of the various Conference boards. The preacher should take the assessments on his charge as the minimum of what his people should do, and not rest at that point unless it is the extent of their obligation. About a month or two before Conference the pastor should commence active efforts himself to collect all unpaid subscriptions; or if he has put off securing them until this time, then he should endeavor to collect as he goes. He should never let everything depend on the last Sunday, for he may be rained out or be sick, or his plans come to naught. He should never rest satisfied without his money for these great collections of the Church. If it takes going from house to house, he must go; there is simply no excuse. As to his own salary, if a preacher does his work faithfully and well, it is very seldom that he need worry; in fact, the less he says, the better. His presiding elder can stir the stewards up at Quarterly Conference, if there is need. The preacher is the mainspring, also, in almost every effort to build parsonages and churches, wherever there is need for them. That the Master's work may not suffer, the preacher should never rest satisfied without an honest effort to arouse the people to the point of providing for them. The fact is, we have two classes of preachers: The one provides churches

and parsonages; the other destroys and wears them out.

Perhaps I can make no better close to this special series of lectures than to urge you young preachers, when you are called upon to fill a parsonage, to see to it that the house and premises provided for by the Church are kept in good repair. It is small rent for you to pay for the parsonage to maintain it in a proper condition for occupancy.

PART THIRD.

The Execution of Discipline.

(73)

As this part is practically a republication of "A Book of Forms" it is well, perhaps, to reprint the original preface.

PREFACE TO "A BOOK OF FORMS."

"Every inexperienced young preacher, who has had the unpleasant duty of bringing a member to trial thrust upon him, has encountered difficulties which neither the Discipline nor the Manual of the Discipline enables him to overcome. He can find out what to do, but then he is troubled over how to do it. Even experienced lawyers are often thrown out of court on account of imperfect pleadings. What wonder that the preacher—whose experience in Church courts, fortunately, is generally limited—sometimes errs in the same manner? This little book is intended to help our 'boy preachers' on whose inexperienced shoulders is placed the responsibility of administering the affairs of a circuit or station by furnishing them a Form Book. This book, rightly used, I think, will be a help to all such.

"They must understand, however, that it simply suggests to them how a thing *may*, not *must*, be done. This is the way one Methodist preacher has concluded it best to draw up his papers needed in Church courts; and many others, pastors on circuits and stations, presiding elders, and bishops, agree with him.

"If you like a different form, you have as much right to your way as he has to his; but you may find his suggestive, even then. Hoping it will find a welcome at the hands of all who have need of such a work, and that it may prove a benefit to them, I now leave it to their good graces. JOHN R. ALLEN.

"Blossom Prairie, Texas."

To this note I wish now to add that the author of this book is not making law, nor interpreting it. Far more humble is the task he has set himself. He simply gives some suggestions for forms, and a slight commentary upon the law.

CHAPTER I.

MAINTAINING DISCIPLINE IN THE CHURCH.

THE most solemn duty which rests upon the pastor is found in the execution of discipline in the cases of the inconsistent and sinful member. Nothing is needed but the natural tendency of human nature to create a constant trend of the Church toward the world. To counteract this tendency is the business of the man called to be the shepherd of souls. This requires knowledge, skill, tact, sympathy, and backbone.

Much of this work is to be done by faithful preaching. Such sermons should not be aimed at persons, but at sins; they should be made as impersonal as possible. Nor should they consist in mere denunciation or in abusive terms. The wrong course that is in hand should be shown to be anti-scriptural, or contrary to the vows of church members, or inconsistent with a religious life. Such a sermon should never be preached until after careful deliberation and prayer; and then, a position having been taken, the pastor should stand firm, no matter what pressure is brought to bear by weak-kneed members. Stand like a rock, and continue to preach the truth fearlessly, impersonally, lovingly; and opposition will soon give way, and, better than all, your people will be saved from the worldly tendency.

All sermons of the kind here alluded to should be carefully prepared. It is better to write them out,

so that each word can be selected. I have warned against personalities; let me warn against meaningless generalities. You have heard the old joke of the new preacher and his interview with his leading official anent preaching against sins. The old man sided up to the new pastor, just as he was about to go into the pulpit, and said: "Now, brother, this is a peculiar people, and you must be careful how you preach. You must not say anything against gambling, for old Colonel Johnson gambles and horse races. He doesn't belong to the Church himself, but his wife does, and he pays us a hundred dollars a year for the preacher, and he won't pay a cent if you make him mad. Then you had better let dancing alone, for Sister Smith's three daughters dance, and we can't do without them in the choir." And so he went on warning the minister against saying anything against sins of all sorts, because of some trouble in the way, until the astonished preacher said: "But, my brother, what shall I preach against?" The reply came: "Oh, preach against the Mormons; they have no friends in this country."

Again, the pastor must use private entreaty, rebuke, and remonstrance. This is hard to do wisely, but it should not be shirked.

There are cases, however, that can only be met by expulsion, after a regular trial. Some dread such a course so much that they let the Church suffer untold injury rather than resort to it. This may be the easiest way, but it is not the best. I have known some preachers to declare that the parable of the tares forbids the extreme censure of expulsion

from the Church. There can be no doubt, however, that we have Scripture authority for this action. I will give one instance of gross immorality. In 1 Corinthians v. 1-7 we have Paul saying as follows: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

Again, in the case of disputes we have the following from the lips of the Lord himself: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." (Matt. xviii. 15-17.)

Again, we have in Romans xvi. 17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." This covers heresies, etc.

We see, then, that there is abundant scripture for this step so essential to the maintenance of order in the Church. The evils of this severe discipline have been greatly exaggerated. If men know that their wickedness will meet this treatment, they will either alter their courses or get out of the Church; but the evil generally complained of grows out of the spirit of the prosecution, and not out of the fact. In many cases the pastor does not act until he has become so worked up as to enter the work in a spirit of antipathy to the culprit. 1 Thessalonians v. 14 shows just how all this work should be done.

I have found, both among preachers and members, a clamor to get rid of the inconsistent ones. They are a great trouble and a hindrance. So is a sick child, but we do not kill the child to get rid of the trouble. Our great solicitude should be to save the souls of men. It ought to be a day of mourning in Zion when she has been compelled to recognize that one of her children is spiritually dead.

In the opinion of the writer, the parable of the tares, to which we have already alluded, does not forbid expulsion for a definite, overt act; but it does forbid the effort to get rid of those whom we have taken the notion are unworthy of church membership on the line of their general reputation. Let the Head of the Church deal with these.

Nor should disciplinary measures be brought to

the point of trial when it is known that there is not evidence enough to convict, even when we are morally certain of guilt. If the accused demand trial upon a rumor, however, it should not be refused him.

In cases of guilt that cannot be legally proved, if the party wishes to withdraw from the Church, it should be permitted. Bishop McTyeire has well said that Church certificates should never be given simply to get rid of a person, but only in cases of genuine removal from one charge to another.

Though it is hardly germane to the subject of discipline, there is an evil in our Church in the matter of certificates to which I must call attention. In almost every station in our bounds, large and small, there are members living who hold their membership in contiguous circuits. The circuits and their pastors encourage them to continue their membership in the country, though they live in town, because, they say, the circuits are weak and need their help, while the station does not.

In nine cases out of ten these people lose their interest in the Church, and in many cases are lost to Methodism and Christianity. It is one of the most prolific causes of backsliding among us. Personally the writer knows but one family living in these conditions for a long while that gave evidence of growth in grace. Methodists moving to town should take their membership with them, and their pastors should encourage them to do so.

It will be proper, I think, in this chapter to discuss the pastor's relation to discipline and responsibility for it. In doing this, little else is needed be-

sides giving the words of the Discipline and those of commentators upon it, of recognized authority.

The Discipline says (pages 62, 63):

“*Ques.* What are the duties of a preacher who has the charge of a circuit, station, or mission?”

“*Ans.* 2. To receive, try, and expel members, according to the provisions of the Discipline.”

“*Ans.* 4. To see that all the ordinances and regulations of the Church be duly observed.”

Bishop McTyeire, in the Manual, says:

“The constitution of a Church court, to determine the guilt or innocence of accused members, does not divest the pastor of great and peculiar responsibilities. With him remain those *preliminary measures* so effective in checking evil and in *guiding the course of discipline*. He is charged with the duty of universal oversight—of taking heed to all the flock. *Process begins and issues under his authority*. He *constitutes committees, issues citations*, presides in trials, determines questions of law arising therein, and pronounces censure upon those whom the court has pronounced guilty.” [*Italics mine.*] (Manual of Discipline, page 82.)

Bishop McKendree says:

“To wait for an accuser to present a formal charge before he (the pastor) will act on a case of which he has knowledge, or is sufficiently informed, is of ruinous tendency. Surely other Christians have as much right to connive at the conduct of disorderly members as the spiritual overseer has.”

Bishop Hedding says:

“Will it be any excuse for a minister to say others neglected their duty, in omitting to prefer charges?

When charges are presented, that perhaps is the most orderly way; but if this be neglected by those who ought to do it, a minister, as watchman, *is bound to see that the offender is brought before the society, or a select number of them*, and dealt with as the laws of the Church direct." (Discourse on Discipline, page 51.)

All this puts the responsibility for the administration of discipline upon the pastor. He starts the engine to moving, and his hand is on the throttle valve at every stage of the proceedings.

He does not appoint the investigating committee, and then turn the responsibility for all further proceedings over to them. If he does, I can assure him from experience that nine times out of ten that will be the last of the case. Hence, in my forms I have him to call the meeting of the investigating committee, and to notify accused and accuser of it. This I have found to be effective; and, while there is no express law for it, the wording of the Discipline and Manual, as well as the analogy of other cases, all favor it.

In this work the Manual of the Discipline is treated almost as a book of law. Though it is not technically such, yet, as the deliverance of the very judges who will try appeals, and whose decisions when given in regular course are law, it is entitled to the highest respect. No young and inexperienced preacher—for whom these pages are especially written—can afford to disregard the Manual.

CHAPTER II.

SECTION I.

FORMS SUGGESTED IN CASES OF IMMORALITY.

THESE cases, while they are the most serious with which we have to deal, are the least complicated. The Discipline (1894, page 125, Section V., Paragraphs 291-294) gives us, among others, the following directions:

“Ques. 1. What shall be done when a member of the Church is accused of immorality?

“Ans. 1. When a member of the Church is under report of immorality, or accused thereof in writing signed by a member of our Church, the preacher in charge shall appoint a committee of three discreet members of the Church, who shall investigate the report or accusation. If, upon investigation, they deem a trial necessary, they shall formulate a bill of charges and specifications, and shall appoint some member of the Church to prosecute the case.

“Ans. 2. On the presentation of such bill of charges and specifications, the preacher in charge shall appoint a committee of not less than five nor more than thirteen members of the charge to which the accused belongs, before he shall be duly cited to appear, and who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, the preacher in charge shall de-

clare him suspended or expelled, according to the verdict of the committee.

“*Ans. 3.* A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense. He shall be allowed the right of unlimited challenge for cause and the right to interrogate the committeemen to ascertain the cause. The sufficiency of the cause shall be determined by the presiding officer; and the accused shall also have the right of peremptory challenge of two in a committee of five in like ratio in any other number.

“*Ans. 4.* The preacher in charge shall preside at the trial and decide all questions of law pertaining to the case. He shall at the commencement of the trial appoint a secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the president and secretary.”

The following forms will give a correct idea of all papers necessary in this class of cases:

Form 1.

Appointing a Member of a Committee of Investigation.

MR. JOHN SMITH—*Dear Brother:* I hereby appoint you one of a committee of three to investigate the rumors affecting the moral character of Brother George Culprit, and to determine if a trial is necessary. You will please meet the committee at the office of Brother A., Roxana, Miss., Aug. 5, 1883, at 10 A.M., and proceed to the investigation.

R. C. SHEPHERD, P. C.

Form 2.**Notice to Accused of the Appointment of Investigating Committee, and Its Time and Place of Meetings.*

MR. GEORGE CULPRIT—*Dear Brother:* It is with sorrow that I make the following announcement to you: I have heard things affecting your moral character which, in justice to you and the Church, I think best to have investigated immediately. I wish you to meet your accusers and a committee of brethren in Brother A.'s office, in Roxana, Miss., on Aug. 5, 1883, at 10 A.M., when the investigation will proceed. Your brother, R. C. SHEPHERD, P. C.

Roxana, Aug. 1, 1883.

Form 3.*Notice of the Same to the Accuser.*

MR. A. B.—*Dear Sir:* I have learned of some statements which you have made (publicly), which affect the moral character of Brother George Culprit, a member of the Methodist Episcopal Church, South. As his pastor, it is necessary for me to have this conduct investigated; and I earnestly request you to meet him and an investigating committee at Brother A.'s office, Roxana, Miss., on Aug. 5, 1883, at 10 A.M. Yours truly, R. C. SHEPHERD.

Roxana, Aug. 1, 1883.

Form 4.*Report of Investigating Committee.*

CASE A—ONE CHARGE.

TO REV. R. C. SHEPHERD, Pastor of Roxana Circuit:

We, the committee appointed to investigate the

*An investigating committee can do its work without the presence of the accused, and, indeed, without notice to him, though the course indicated is, I think, the best.

rumors against the moral character of Brother George Culprit, report that we have done so prayerfully and conscientiously, and that we believe a trial necessary. We appoint Brother A. B. Sifter prosecutor, and we present the following charge and specifications:

CHARGE.

We charge George Culprit with lying.

Specification 1. The said George Culprit told R. Jones, on or about the 25th day of March, 1883, that John Hancock had been expelled from college, which statement was in said Culprit's knowledge false.

Specification 2. The said George Culprit stated to Mrs. R. Jones, some time in the first part of April, 1883, that Professor J. Johnson had said that her son, Tom, was stupid and worthless, which statement was within said Culprit's knowledge false.

Whereunto we set our names this the 10th day of August, 1883, at Roxana, Miss.

JOHN SMITH,
FRANK JONES,
SAM BROWN,
Committee.

CASE B—SEVERAL CHARGES.

TO REV. R. C. SHEPHERD, P. C., Roxana Circuit:

We, your committee, appointed to investigate the rumors against the moral character of Brother George Culprit, report that we have done so prayerfully and conscientiously, and that we believe a trial necessary. We appoint A. B. Sifter prosecutor, and we present the following charges and specifications:

CHARGE I.

We charge George Culprit with a willful attempt at fraud.

Specification. The said George Culprit mortgaged two mules and a wagon to Dr. F. B. Noble, and afterwards—to wit, July 10, 1883—tried to sell the same in Brooksville, Miss., to S. McGlasson and others, with intent thereby to defraud said Noble.

CHARGE II.

We charge George Culprit with lying.

Specification 1. The said George Culprit denied to Dr. F. B. Noble that he had ever offered any property for sale, which statement was within said Culprit's knowledge false.

Specification 2. The said George Culprit said to J. R. Jones that Dr. F. B. Noble had lied about having any mortgage on any property of his (Culprit's), which statement was within said Culprit's knowledge false.

CHARGE III.

We charge George Culprit with theft.

Specification 1. On or about March 1, 1883, the said George Culprit seized upon and appropriated to his own use a hog belonging, as said Culprit knew, to Sidney Johnson, and without said Johnson's knowledge or consent, and with the intent to deprive said Johnson of the value thereof permanently.

Specification 2. On or about March 1, 1883, the said George Culprit seized upon and appropriated to his own use a cow belonging to R. Boyd, without said Boyd's knowledge or consent, and with the intent to deprive said Boyd of the value thereof permanently.

Whereunto we set our names this the 10th day of August, 1883, at Roxana, Miss.

JOHN SMITH,
FRANK JONES,
SAM BROWN,
Committee.

Form 5.

Notice to Defendant of Time and Place of Trial (to be sent by hand to defendant, with a copy of the charges and specifications).

MR. GEORGE CULPRIT—*Dear Brother:* I herewith send a copy of the report of the committee appointed to investigate the rumors affecting your moral character, containing a copy of the charges and specifications.

I hereby notify you that the case will be tried at County Line Church, Sept. 10, 1883, at 10 o'clock A.M.

R. C. SHEPHERD, P. C.

Roxana, Miss., Aug. 15, 1883.

Form 6.

Summoning Witness.

CASE A (MEMBER OF THE CHURCH).

MR. A. B.—*Dear Brother:* I hereby notify you to be in attendance at County Line Church on Sept. 10, 1883, at 10 o'clock A.M., to testify in the case of the Methodist Episcopal Church, South, vs. George Culprit.

R. C. SHEPHERD, P. C.

Roxana, Miss., Aug. 15, 1883.

CASE B (NOT A MEMBER OF THE CHURCH).

MR. C. D.—*Dear Sir:* I hereby respectfully request you to be in attendance at County Line Church, Sept. 10, 1883, at 10 o'clock A.M., to testify

in the case of the Methodist Episcopal Church, South, vs. George Culprit. R. C. SHEPHERD, P. C.
Roxana, Miss., Aug. 15, 1883.

Form 7.

Appointing a Member of the Committee of Trial.

MR. A. B.—*Dear Brother:* I hereby notify you that I have appointed you one of a committee of seven to try the case of the Methodist Episcopal Church, South, vs. George Culprit, said case to be tried at County Line Church, Sept. 10, 1883, at 10 A.M.

R. C. SHEPHERD, P. C.

Roxana, Aug. 15, 1883.

Form 8.

Judgment of a Church Court (see Form 4, Case B, for Corresponding Bill).

We, the undersigned committee, appointed to try the case wherein George Culprit, a member of the Methodist Episcopal Church, South, at Roxana Church, Roxana Charge, North Mississippi Conference, was charged with certain offenses against the law and discipline of said Church, after listening to the testimony and argument in the case, and after carefully considering the same, do present this as our verdict in said case:

1. We find the specification under Charge 1 proved, and that the specification sustains the charge.

2. We find Specifications 1 and 2 under Charge 2 proved, and the same sustain the charge.

3. We find Specification 1 under Charge 3 proved, and Specification 2 under same disproved, but Specification 1 sustains the charge.

We, therefore, find George Culprit guilty as charged in the indictment, and assess his punishment at expulsion from the Church.

Whereunto we set our names this the 10th day of September, 1883, at County Line Church, Noxubee County, Miss.

A. B. —,

C. D. —,

E. F. —,

G. H. —,

I. J. —,

K. L. —,

M. N. —,

Committee.

If the defendant is cleared, then, after the words "considering the same," close thus: "Do find the said George Culprit not guilty as charged in the indictment. Whereunto," etc.

EXPLANATORY NOTE.

It will be noted that in both Case A and Case B, in Form 4, or the form for a regular indictment, the immorality is named in the charge and the definite overt acts are set forth in the specifications. This is different from the prevalent form, which is something after this style: "Charge, Immorality. Specification 1—Giving an instance of lying. Specification 2—Giving an instance of profane swearing. Specification 3—Giving an instance of Sabbath-breaking." In such an instance the charge is too broad and indefinite. It does not meet the demands of the Manual of the Discipline (page 103, Par. 2): "Every charge in a bill of indictment should involve

an offense which, if sustained by evidence without mitigating circumstances, would deserve a Church censure." The man stands charged with immorality, but from the charge in itself we could not discover the nature of the immoral act. It may be anything, from an almost venial offense to a red-handed murder. But it is said we find out the nature of the offense from the specifications. I answer that the specification is not the place to find the character of the act, but simply to find when, where, and under what circumstances it was committed.

No Church court would be justified in quashing an indictment in the form to which I am objecting; for under it the facts of the case may be set before the jury and a verdict returned in accord therewith; but I maintain that the charge would be in better form if it contained the immediate immorality with which the accused is charged, whether it is falsehood, murder, adultery, or whatever it may be. The indefiniteness of the old form and the contradictions to which it sometimes leads may be illustrated by an example: An intelligent committee of itinerant preachers tried a preacher upon the general charge of immorality, with a specification setting forth an instance of willful falsehood. The committee brought in the strange verdict that the specification was proved, but that the specification did not sustain the charge. The verdict apparently declared that falsehood was not immoral. Now if the preacher had been charged with willful falsehood, and then the specification had given the instance and the circumstances, it would have been different. Then the verdict would have meant that the instance as re-

lated was proved, but that, judged fairly in view of all the circumstances, this instance itself was not an intentional falsehood—about what was intended to be expressed.

Some written notice must always be given in cases represented by Forms 4 (A. B.), 5, 6 (A. B.), and 8. In all other cases it is optional with the pastor as to whether he gives oral or written notice to parties; but a written notice is decidedly better, as it is more in accord with the solemn work on hand.

SECTION II.

FORMS NECESSARY IN TAKING DEPOSITIONS.

In the progress of almost any Church trial of importance the necessity for depositions is liable to arise. Sometimes a witness refuses to take the time and trouble to attend a trial. Often some lady is in delicate health, and cannot go out. At other times the offense is committed, and hence the witnesses live, at a distance from the church where the accused holds his membership, and the witnesses cannot be brought such a distance to the court, nor can the court go to them. In all such cases it may be practical to get the needed evidence in the form of depositions. The Discipline of 1894 has the following law upon the subject (Paragraph 295): “. . . . If witnesses cannot be induced to attend the trial, the preacher in charge shall appoint some discreet member of the Church to take the written statements of witnesses, according to Paragraph 268, Discipline, p. 127.” Of this character of evidence the Manual of Discipline thus speaks:

DEPOSITIONS.

"1. Whenever practicable, witnesses should give their testimony in the presence of the court; but, inasmuch as ecclesiastical judicatories have no power to compel their attendance, it may become necessary to take depositions.

"2. If there is ground to suppose that the attendance of an important witness cannot be had on the trial, it is proper for either party to apply to the Church court, if in session; or, if not, to the president thereof, who may appoint some judicious person a commissioner, or act as such himself, to take the deposition of such witness, of which commission and of the time and place of its meeting due notice must be given to the opposite party, that he may have an opportunity of attending. Depositions should be rejected if it appear that the opposite party had not due notice and opportunity to be present.

"3. After the direct testimony of the deponent is written, the party applying for the commission is allowed first to examine him, and then the adverse party may cross-examine him, after which either party may propose such other interrogatories as the case may require.

"4. If any question is objected to by either party as being leading or irrelevant or hearsay or relating to matters of opinion, this should be noted under the question and previous to the writing of the answer.

"5. After the deposition is written, it should be read to the deponent and signed by him. A note should be appended, stating the reason of its being taken, and whether the adverse party was duly notified and attended.

“6. Depositions should be immediately sealed up by the commission, and remain sealed until opened before the court.” (Manual, pp. 179, 180.)

When either the prosecutor for the Church or the accused desires the deposition of a witness, and the preacher cannot himself take it, it gives rise to the following forms:

Form 9.

*Application for a Special Commissioner.**

REV. R. C. SHEPHERD—*Dear Brother:* I hereby notify you that the testimony of C. Norton, of Crawford, Miss., is of great importance to me in my approaching trial, Sept. 10, 1883; and as he cannot attend said trial, I wish you to take his deposition or to appoint a commissioner to do so.

Yours, etc., GEORGE CULPRIT.

Noxubee County, Miss., Aug. 20, 1883.

Form 10.

Appointing Special Commissioner (limited to the case or cases named).

TO WHOM IT MAY CONCERN:

Be it known that I have this day appointed Brother A. Brown commissioner to take the deposition of C. Norton in the case wherein Brother George Culprit is charged with offenses against the law and discipline of the Methodist Episcopal Church, South.

Given under my hand at Roxana, Miss., this the 16th day of August, 1883. R. C. SHEPHERD, P. C.

*Similar form to be used by prosecutor,

Form 11.

*Commissioner's Notice to Prosecutor.**

MR. A. B. SIFTER—*Dear Brother:* Having been appointed commissioner to take the deposition of C. Norton in the case of the Methodist Episcopal Church, South, vs. George Culprit, you are hereby notified that I will proceed to do so at said Norton's place of business, in Crawford, Miss., on Aug. 20, 1883, at 1 P.M. A. BROWN, Commissioner.

Crawford, Miss., Aug. 15, 1883.

When the offense has been committed and the witnesses live at a distance, if the preacher cannot go himself, he can appoint a commissioner to take testimony, with a general commission to take the depositions of any one desired by the defense or prosecution. Then the following forms may be useful:

Form 12.

Appointing Commissioner to take Depositions.

TO WHOM IT MAY CONCERN:

Be it known that I have this day appointed Mr. A. B. True commissioner to take depositions when required by prosecutor or defense in the case wherein Brother George Culprit is charged with offense against the law and discipline of the Methodist Episcopal Church, South.

Given under my hand at Roxana this the 15th day of August, 1883. R. C. SHEPHERD, P. C.

*Similar notice to be sent to defendant.

Form 13.

*Commissioner's Notice to Defendant.**

MR. GEORGE CULPRIT—*Dear Brother:* Having been appointed commissioner to take depositions in the case of the Methodist Episcopal Church, South, vs. George Culprit, you are hereby notified to meet the witnesses for the Church in my office, at Brooksville, Miss., Aug. 30, 1883, at 3 P.M., that their depositions may be taken as the Discipline directs; and you are also notified that if, as defendant, you wish the depositions of any parties, to have them present with you at the above-mentioned time and place.

A. B. TRUE, Commissioner.

Brooksville, Miss., Aug. 24, 1883.

Should the preacher himself take the deposition, then the following forms may be used:

Form 14.

Pastor's Notice to Defendant When Taking the Deposition of One or More Specified Witnesses.

MR. GEORGE CULPRIT—*Dear Brother:* You are hereby notified that I will take the deposition of C. Norton at his place of business, in Crawford, Miss., in the case of the Methodist Episcopal Church, South, vs. George Culprit, at 10 A.M., Aug. 20, 1883.

R. C. SHEPHERD, P. C.

Roxana, Aug. 15, 1883.

*Similar notice to be sent to the prosecution.

Form 15.

*Pastor's Notice to Defendant When Intending to Take
General Depositions.*

MR. GEORGE CULPRIT—*Dear Brother:* You are hereby notified to meet the witnesses for the Church in the case of the Methodist Episcopal Church, South, vs. George Culprit, in the office of Brother Charles Black, in Crawford, Miss., Aug. 30, 1883, at 3 P.M., that their depositions may be taken as the law directs; and you are also notified that if, as defendant, you wish the depositions of any parties, to have them with you at the above-mentioned time and place.

R. C. SHEPHERD, P. C.

Roxana, Miss., Aug. 24, 1883.

CHAPTER III.

FORMS SUGGESTED IN CASES OF "IMPROPER TEMPER," OF HERESY, AND OF DISPUTES.

WHILE the offense here is supposed to be much less than in cases of immorality, the procedure is more complicated. In these cases we first try to cure; and if we fail, then we cut off the diseased member. The Discipline (page 127) gives the following directions in the first of these cases:

"*Ques.* 2. What shall be done in case of improper tempers, words, actions, or disobedience to the order and discipline of the Church?

"*Ans.* (Par. 296). Let private reproof be given by the preacher in charge or leader; and if there be an acknowledgment of the fault and promise of amendment, the person may be borne with; otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality."

In this case, after the preliminary steps have been taken, the following is suggested as the form for the bill of indictment:

Form 16.

Finding of Committee in Case of Improper Tempers.

TO REV. R. C. SHEPHERD, P. C., Roxana Circuit:

We, the committee, appointed to investigate the rumors against the moral character of Brother

George Culprit, report that we have done so prayerfully and conscientiously, and that we believe a trial necessary. We appoint Brother A. B. Sifter prosecutor, and we present the following charge and specification:

CHARGE.

We charge George Culprit with contumacious conduct in persisting in the practice of dancing after being duly warned and rebuked, as required by the Discipline, Par. 296.

Specification. The said George Culprit, on or about Nov. 22, 1882, danced at a public ball given in the hotel at Macon, Miss., after which the Rev. R. C. Shepherd remonstrated with him, about the first of December, at his own house, near Roxana. On Dec. 25, at the same hotel, he again danced, when Rev. R. C. Shepherd and Brothers A. and B. called on him at his home, Jan. 2, 1883, and remonstrated with him. Again, on or about the 20th day of January, 1883, in the same town, at the residence of Col. K——, he publicly, in despite and contempt of the Church, danced.

Whereunto we have, etc.

JOHN SMITH,
FRANK JONES,
SAM BROWN,
Committee.

Forms 1, 2, 3, 5, 6, and 7, in Chapter I., are the same, suitable changes being made, as will be needed in this case and the others of this chapter.

In the second of these cases now under discussion the Discipline (p. 128, Ans. 3, Par. 297) gives this direction:

“ If a member of our Church endeavor to sow dissension in any of our societies by inveighing against either our doctrines or discipline, such person so offending shall be first reprov'd by the preacher in charge; and if there be persistence in such practices, the offender shall be dealt with as in the case of immorality.”

Form 17.

Finding of Committee in Case of Heresy.

We, the undersigned, appointed to investigate rumors in reference to Brother George Culprit, report that we have done so prayerfully and conscientiously, and that we believe a trial necessary. We appoint Brother A. B. Sifter prosecutor, and we present the following charge and specifications:

CHARGE.

We charge Brother George Culprit with contumacy in endeavoring to sow dissension in our Church by inveighing against the doctrine of atonement for sins by the death of Christ our Saviour, and continuing in his course after being reprov'd by the pastor, as required by the Discipline, Par. 297.

Specification 1. At Roxana Church, on the first Sunday in June, 1882, the said George Culprit, in discussing the pastor's sermon on “Atonement,” said, publicly: “The idea of Christ's death atoning for our sins is all bosh. Christ's suffering was not to redeem us; but he simply set us an example, by imitating which we will be saved. We are saved by the way in which we live, not by the way in which Christ died.” Rev. R. C. Shepherd then and there reprov'd

him, and warned him of the heresy of his words; but the following Sabbath he argued for the same doctrine in the Bible class at Sunday school, and again used virtually the same words.

Specification 2. At the house of Brother John Smith, on or about June 20, 1882, he maintained the same doctrine, in equivalent words, in the presence of Mr. R. and others.

Whereunto we, etc.

JOHN SMITH,
FRANK JONES,
SAM BROWN,
Committee.

In case of disputes, the Discipline (page 128) says:

"Ans. 1 (Par. 298). Should any dispute occur between two or more members of our Church concerning the payment of debts or other matters, which disputes cannot be settled by the parties concerned, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the contending parties a reference to a committee of arbitration, consisting of members of our Church. One arbitrator shall be chosen by the plaintiff, and another chosen by the defendant, which two arbitrators shall select a third.

"Ans. 2 (Par. 299). If one of the parties be dissatisfied with the judgment given, such party may apply to the Quarterly Conference for a second arbitration; and if that Conference see sufficient reason, it shall grant a second arbitration, in which case each party shall choose two arbitrators, and the four arbitrators shall choose a fifth, the judgment of a majority of whom shall be final; and if either person re-

fuse to abide by the judgment, such party shall be dealt with as in case of immorality.

“Ans. 3 (Par. 300). If any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be dealt with as in case of immorality, unless the case be of such a nature as to require and justify a process at law.”

Form 18.

Report of Committee in Case Growing Out of a Dispute.

TO REV. R. C. SHEPHERD, P. C., Roxana Circuit:

We, the committee, appointed to investigate rumors against the moral character of George Culprit, report that we have done so prayerfully and conscientiously; and we report a trial necessary. We appoint Brother A. B. Sifter prosecutor, and we present the following charge and specification:

CHARGE.

We charge George Culprit with contumacy in refusing to abide by the judgment of an arbitration [or arbitrations], conducted according to the Discipline, pages 156-158.

Specification. The said Brother George Culprit, having a dispute with Brother S. T. Johnson, Rev. R. C. Shepherd suggested an arbitration, to which both parties agreed. The committee—A., B., and C.—met April 2, 1882, and made their award, to which said Culprit objected, and appealed to the Second Quarterly Conference for Roxana Circuit,

held at Roxana, May 1, 1882; and said Conference granted him another arbitration. The second committee met at Roxana, May 6, 1882, the committee consisting of E., F., G., H., and L., who, after hearing both sides, made their award; and to this judgment said Culprit refused and still refuses to submit.

Whereunto, etc.

JOHN SMITH,
FRANK JONES,
SAM BROWN,
Committee.

EXPLANATORY NOTE.

In all the cases treated of in this chapter I have charged contumacy, because it is for continuing to offend after the remonstrance of the Church that the Discipline directs that the member shall be dealt with as in case of immorality. The truth is, the immorality is supposed to exist in stubborn disobedience rather than in the act committed. Hence, when such disobedience is manifested, we treat the offender as in case of immorality, because it has now become immorality. On this subject the Manual of the Discipline (pages 88-90) thus speaks:

“(2) This class of offenses, whether in ministers—local or traveling—or in private members, does not come to trial by the first act. It is charitably hoped that these improprieties, imprudences, and neglects are the exceptions, and not the rule of conduct; that they spring from ignorance, inadvertence, or other infirmity, and are not the indications of fixed character; and that they will yield to godly advice, warning, and entreaty. If there is confession of the fault and amendment, the end of discipline is gained.

“(3) Should a second transgression take place, the Church officially repeats the warning and exhortation, but this time with increased force and formality. The two or three faithful witnesses are calculated, by their united representations, to carry home conviction of his fault to the offender, and by their joint influence to dissuade him from his course. This is their office and effect, as well as to bear testimony to his temper and behavior, should he finally reach the bar of the Church judicatory. It shall be borne in mind that these preliminary measures are not in order to make sure work of the trial when it comes—to make the indictment stick—but, if it be possible, to prevent a trial; and often, at this stage of Church labor, forbearance is repaid by the reclamation of the offender.

“(4) ‘On a third offense,’ as the Discipline has it, in case of a private member, or ‘if he be not then cured,’ in the case of a minister, there is a painful presumption of pride that will not be reproved and of contumacy or incorrigible depravity that disregards covenants and government. The offense must be abated or the scandal removed. A formal arraignment and trial must ensue. Even there, though convicted, if the offender shows a proper penitence and humiliation, he may be borne with and saved from the expulsion to which he is liable. Forgiveness may be exercised and a repentant brother retained in the Church. ‘But if he repent not, he hath no more place among us. We have delivered our own souls.’”

These steps are taken to reclaim and save, and not

“to make the indictment stick.” Nevertheless, if the officers of the Church neglect their duty in these first stages, I cannot see how they can reach the point of a trial at all.

When we have exhausted these efforts to save, we have reached the point where we can begin our efforts to cut off. I know of an actual case where two brothers in the Church submitted a dispute to arbitration. One of them was dissatisfied with the judgment, and appealed to the Quarterly Conference, which granted another arbitration; and the five brethren selected, in company with the pastor, met on a certain day in the big road. The plaintiff and defendant and witnesses were all present, and each side stated his case; and the committee, or court, gave their decision. Again Brother A. refused to abide by it. The following conversation occurred:

Preacher: “You say, Brother A., that you refuse to abide by this judgment?”

Brother A.: “Yes, sir; I do.”

Preacher: “Then I pronounce you expelled from the Methodist Episcopal Church, South.”

And expelled he was, without further form of law.

This is in keeping with the opinion prevalent in some quarters that when the preliminary steps have been taken and the offender not reclaimed, he stands expelled, without further Church action. This idea probably grew out of the old phrase in the Discipline, “shall be expelled,” which has been changed to “shall be dealt with as in case of immorality.” The truth is, when the preliminary steps are over, the pastor has just ended his efforts to cure, and is

just ready to take his first step looking toward a trial. The regular trial must be held, and the verdict "guilty" rendered, before any one can pronounce a member expelled.

In all these cases there are two classes of facts to be proved: 1. The act of "imprudence," "failure to perform duty," etc. 2. The remonstrances on the part of the proper officers of the Church. These latter are as important to prove that contumacy or incorrigible depravity which makes the party subject to expulsion as the former. If the pastor himself has done the chief part of the work in warning and remonstrating, then he will be the chief witness as to this class of facts. When this is the case, he cannot with propriety preside, as we see from the Manual of the Discipline (page 168):

"But, in the trial of a member, if the pastor is a principal witness against any of his flock, the presiding elder should make another minister preacher in charge and president of the trial. It is not expedient that the same person should be both judge and witness."

This complicates matters considerably. If a pastor had a class leader to see and remonstrate with the party offending, it would obviate this difficulty; but this is a task of so much delicacy that such a step should be taken very cautiously.

CHAPTER IV.

FORMS IN APPELLATE CASES.

OF the right of appeal the Discipline says:
“In all cases of suspension or expulsion the accused shall have the right to appeal to the ensuing Quarterly Conference; *provided*, that notice is given to the pastor, at the time of his condemnation or as soon as the party is officially informed thereof, of the intention to appeal.” (Discipline, page 130.)

APPEAL OF A MEMBER.

Paragraph 312. “Any member who has been suspended or expelled shall be allowed an appeal to the next Quarterly Conference. The appeal being made, the preacher in charge shall present the record of the trial to the Quarterly Conference, from which record the case shall finally be determined.”

Paragraph 313. “No member of the committee for trial shall vote on the appeal.”

Paragraph 314. “The appellant, either in person or by his representative (who shall be a member of the Church), shall state the grounds of his appeal, showing cause why he appeals; and he shall be permitted to make his defense without interruption. The representative of the committee, from the decision of whom the appeal is made, shall be permitted to respond in presence of the appellant, who shall have privilege of replying; and this shall close the arguments on both sides. The appellant and

the representative of the committee shall then withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case." (Discipline, pages 134, 135.)

The Manual (page 155) gives the following as the mode of procedure:

"(1) A statement or communication from the appellant, setting forth his appeal, and the grounds of it; (2) the charges and specifications and the judgment of the court below are heard; (3) deciding whether or not to admit the appeal; (4) if admitted, reading the records of the trial; (5) the appellant, by himself or counsel, is heard; (6) the court below, by its representative, replies; (7) the appellant closes; (8) the appellant retires, and the Conference decides the case."

The following forms are suggested as giving an idea of the papers needed in appeal cases:

Form 19.

Appeal of Defendant to Quarterly Conference.

Now comes George Culprit, by his counsel, before the Third Quarterly Conference of Roxana Circuit, Macon District, North Mississippi Conference, and represents as follows:

That on the 2d of January, 1884, he (Culprit) was tried for immorality before a committee of five, A., B., C., D., and E., acting as a court of trial, with Rev. R. C. Shepherd presiding; and that the committee found a verdict of "guilty," and pronounced said Culprit expelled from membership in the Methodist Episcopal Church, South, which sentence was formally pronounced by Rev. R. C. Shepherd. From

this verdict and sentence said Culprit appeals to this Conference on the following grounds:

1. The only specification under Charge I. is too general and indefinite as to time, place, and circumstances. (See record of trial, page 2.)

2. The principal witness—Mr. A.—to both of the specifications under Charge II. was a notoriously infamous character, having served a term in the penitentiary of Mississippi, and a number of reputable witnesses testifying that they would not believe him on oath; and the president of the court of trial erred in admitting his testimony, said A. not being a member of the Methodist Episcopal Church, South. (See record of trial, pages 5-8.)

3. The president of the court of trial erred in permitting the character of defendant's witness—Brother B.—to be impeached, and in refusing to allow him to testify, said Brother B. being a member in good standing of the Methodist Episcopal Church, South, on Crawford Circuit, North Mississippi Conference. (See record of trial, page 10.)

The defendant, George Culprit, further states that he was greatly injured and his case prejudiced by these alleged errors.

Wherefore said Culprit prays:

1. The presiding elder, Rev. A. C. Smith, to declare the president of the court below in error in his decisions upon these points.

2. He prays this Quarterly Conference to relieve him of this gross injustice done him by the above-mentioned judgment and sentence, and to reverse and set aside the same.

JOSEPH PLAYFAIR,
Counsel for Defendant.

Form 20.

Judgment of Quarterly Conference in Appeal Case.

CASE A—REVERSED AND DISMISSED.

We, the undersigned, members of the Third Quarterly Conference of Roxana Circuit, North Mississippi Conference, sitting at Roxana, Mississippi, Feb. 10, 1884, after hearing the appeal of George Culprit, asking that the judgment expelling said George Culprit from the Methodist Episcopal Church, South, rendered Jan. 2, 1884, by A., B., C., D., and E., as a committee of trial, with Rev. R. C. Shepherd presiding, and after examining the records of said trial, do believe that injustice has been done said George Culprit, and that the serious charges against him are unsustained by the evidence adduced. We, therefore, reverse and dismiss the verdict against said George Culprit.

Whereunto we this day, etc.

[NAMES.]

CASE B—SAME, WITH JUDGMENT AFFIRMED.

We, the undersigned, members of the Fourth Quarterly Conference of Roxana Circuit, North Mississippi Conference, sitting at Roxana, Mississippi, Sept. 30, 1884, after hearing the appeal of Brother George Culprit, asking that the judgment suspending said George Culprit from the privileges of a member of the Methodist Episcopal Church, South, rendered Sept. 15, 1884, by A., B., C., D., and E., as a committee of trial, with the Rev. R. C. Shepherd presiding, after carefully considering the grounds of said appeal and the records of said court, do not believe that the grounds for said appeal are well taken

or that any injustice has been done said George Culprit. Therefore we affirm the judgment of the above-mentioned court.

Whereunto we set our names this the 30th day of September, 1884, at Roxana, Miss. [NAMES.]

CASE C—REVERSED AND REMANDED.

We, the undersigned, members of the Fourth Quarterly Conference of Roxana Circuit, North Mississippi Conference, sitting at Roxana, Mississippi, Sept. 30, 1884, after hearing the appeal of Brother George Culprit, asking that the judgment expelling said George Culprit from the Methodist Episcopal Church, South, rendered July 2, 1884, by A., B., C., D., and E., as a committee of trial, with Rev. R. C. Shepherd, P. C., presiding; and after examining the records of said trial carefully, and after hearing the decision of Rev. A. C. Smith, presiding elder of our district, and now president of this court—to wit, “The charge complained of by defendant, while not explicit, is not calculated to injure him. The court below erred, however, both in allowing the testimony of A., an infamous character, and in excluding that of B., a member of our Church (see Manual of the Discipline, page 169, Par. 15)”—we do believe that the above-mentioned erroneous rulings were calculated to have an effect injurious to the said George Culprit upon the minds of the committee of trial. We, therefore, reverse the judgment in this case and remand it for a new trial.

Whereunto we set our names this the 30th day of September, 1884, at Roxana, Miss. [NAMES.]

After a case has been remanded for a new trial, as

in Form 17, Case C, it must commence at the very beginning. Here the Manual says (page 153):

“When the case is remanded for a new trial, it should proceed as though no trial had previously been held. There must be a new citation of the party, hearing of witnesses, and rendering of judgment. New charges and specifications may be added to the bill of indictment, old ones may be withdrawn, and those conducting the second trial are expected to profit by the miscarriage of the first.”

From this, especially that part referring to “new charges,” etc., I conclude that it is better to reconvene the committee of investigation, or for the pastor to appoint a new one, and let them prepare a new bill of charges suited to the new state of the case.

The following forms are suggested at this point:

Form 21.

Appointing a Committee in a Remanded Case.

MR. JOHN SMITH—*Dear Brother:* You are hereby appointed, in company with Brother Frank Jones and Brother Sam Brown, on the committee in the case of the Methodist Episcopal Church, South, vs. George Culprit, which has been remanded by the Quarterly Conference for a new trial, to prepare a new bill of charges. You will please meet the committee Feb. 17, at 3 P.M., at the parsonage.

R. C. SHEPHERD, P. C.

Roxana, Miss., Feb. 16, 1884.

Form 22.

Report of Committee in a Remanded Case.

TO REV. R. C. SHEPHERD, P. C., Roxana Circuit:

We, the undersigned, appointed to look into the

facts of the case wherein Brother George Culprit, a member of the Methodist Episcopal Church, South, at Roxana, Miss., is accused of conduct contrary to the laws and discipline of said Church, which was remanded for a new trial by the Fourth Quarterly Conference, report that we have done so carefully; and we herewith present a new bill of charges in said case. We appoint Brother A. B. Sifter to prosecute the said charges, which are as follows: [Then should come indictment in regular order, as given in Forms 4 (A and B), 16, 17, or 18.]

Whereunto we, this the 17th day of February, 1884, set our names.

JOHN SMITH,

FRANK JONES,

SAM BROWN,

Committee.

CHAPTER V.

EXEMPLIFYING THE FOREGOING FORMS, AND GIVING SOME NEW CASES.

WE have already given the abstract forms necessary in conducting Church courts, accompanying them with such explanations as seemed necessary. We will now endeavor to develop some of the more important of them in the concrete by tracing a case—fictitious, of course—through its various stages. In its development some new forms appear, and are numbered consecutively. The names with which we have become familiar in our forms will do, I suppose, for our heroes. Then we will start our preacher in charge—Rev. R. C. Shepherd—down the streets of Roxana on his way to the post office. On the way Brother —— meets him, and tells him of an ugly rumor concerning a brother in the Church and a mutual friend. He walks back from the post office with a sad heart and a mind troubled and perplexed. He goes into his study and reviews the whole case, consults his Discipline and Manual, and concludes that he must act; and if he acts at all, he determines to do so promptly. So he sallies forth again, and in the course of an hour has found three brethren to act as a committee of investigation, has given each of them written notice of his appointment (Form 1), and has called them to meet in his study at 3 o'clock that afternoon. Again he goes into his study and reflects over the matter.

Then he writes two notes, calls his son Tom, and, giving them to him, tells him to deliver them immediately to the parties addressed. These notes are as follows (see Form 2):

MR. GEORGE CULPRIT—*Dear Brother*: It is with sorrow that I make the following announcement to you: I have this morning heard things affecting your moral character, which, in justice to you and the Church, I think best to have investigated immediately. I wish you to meet your accusers and a committee of brethren at 3 P.M., in my study; and I hope you will prove these things without foundation. Your brother, R. C. SHEPHERD, P. C.
Roxana, June 1, 1884.

NOTICE TO ACCUSER (SEE FORM 3).

MR. A. F. STREET—*Dear Sir*: I have this morning learned of some statements which you have made publicly that affect the moral character of Mr. George Culprit, a member of the Methodist Episcopal Church, South. As his pastor, it is necessary for me to have this conduct investigated; and I earnestly request you to meet him and an investigating committee this afternoon, at 3 o'clock, at my study. Bring any witness you can, and oblige.

R. C. SHEPHERD.

Roxana, June 1, 1884.

After a while, Tom returns with the following note:

REV. R. C. SHEPHERD—*Dear Sir*: As I do not wish

to injure Mr. Culprit's character in any way, I respectfully decline to comply with your request.

Yours, etc.,

A. F. STREET.

Roxana, June 1, 1884.

Tingling with indignation at the man who did not hesitate to publicly tell of the conduct of Mr. Culprit and to sneer at his pretensions to religion and at the Church which retained him as a member—all behind his back—and now shrunk from facing him with his accusations, he wrote and dispatched this note:

MR. A. F. STREET—*Dear Sir:* You have already done Mr. Culprit all the injury in your power by your public statements, and it only remains now for you to prove these statements true or to virtually acknowledge their falsity.

Yours, etc.,

R. C. SHEPHERD.

Form 23.

Proceedings of Investigating Committee.

This note had the desired effect. At 3 P.M. all parties were assembled in the pastor's study. He leads them in prayer; and then, with much feeling displayed in the very tones of his voice, he says: "My friends and brothers, we have a very painful and solemn duty to perform this afternoon. There is nothing more precious to any man than his character, and the character of a brother is now under review. There is nothing more vitally important to the Church of Christ than for her to show to her members and to the world that she will not countenance immorality. I have appointed Brothers

Smith, Jones, and Brown to investigate the present case, and we will now proceed to organize ourselves for business."

He then asks: "Whom will you have for secretary?" Mr. Brown is suggested. Mr. Shepherd reminds him that they will want a verbatim report of all testimony, as it may be needed when the case comes to trial, if any witness could not be there.

Then, turning to Mr. Street, the chairman says: "Mr. Street, you understand that we have no judicial oaths to administer to witnesses; but the testimony they give is just as important as in a case before a court of justice, and every witness is considered strictly on his honor. Now we will be much obliged if you will give a clear account of what has occurred between you and Brother Culprit."

At this point Mr. Culprit arises and speaks: "It seems to me, Brother Shepherd, that I am about to be tried. I have received no notice until to-day, and I have no charges and specifications. Now I have had no opportunity to prepare myself, and I protest against further proceedings at this time."

Mr. Shepherd replies: "This is not a trial at all, but a committee to look into the rumors against Brother Culprit and see if a trial is necessary. All that we are now required to do is to bring the accused and the accuser face to face and hear their statements, or in some way (not necessarily this) find out the gravity of the charge and on what sort of proof it rests, and then decide if the matter is sufficiently grave to demand a regular trial."

This is scarcely satisfactory to the committee, and

a long discussion ensues. This language of the Discipline is read, "A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense"; and, after Brother Smith's speech upon it, it looks as if all are against the pastor. Mr. Shepherd then reads the whole of Section V. of the Discipline, and shows how the committee of three prepare the charges and specifications, which are to be sent to the accused, and on which he is afterwards to be tried. Then he reads the Manual of the Discipline (page 111): "2. If, upon investigation, the committee judge a trial to be necessary, without waiting for positive and undoubted evidence of guilt, they should put the case in the way of trial. Observe, this is a committee of presentment, not of trial." After this, all acquiesce in the pastor's position, though there is a doubtful look on more than one countenance.*

Mr. Street proceeds to give his evidence, which is as follows: "I have known Mr. Culprit ever since I came to Roxana, about four years ago. For some time we were great friends; but about six months ago he met me on the road to Brooksville, when we had some very high words. At that time he used this language more than once: 'You are a ——— swindler.' Mr. Jack Scruggs was with me at the

*I knew of an experienced and intelligent committee of preachers who met to investigate rumors against a traveling elder in the interim of Conference, and who demanded a bill of charges, and were with difficulty convinced that it was not necessary.

time. Day before yesterday he came into my house, and in the hearing of my wife and a servant girl—a negress named Sarah Jones—he said: ‘——— you, I’ll whip you yet.’ Yesterday he came to my store and abused me again. I don’t remember the words he used then, but am sure he had some oaths mixed up with his abuse.”

Mr. Shepherd turns to Mr. Culprit, and says: “Do you wish to cross-examine the witness?”

“Yes, sir.”

“Mr. Street, did I act as surety on your note for five hundred dollars about two years ago?”

“You did.”

“Was that just after your break?”

“It was.”

“Were you not in a great financial strait at that time, and did not that money greatly help you?”

“All of that is true.”

“Did you pay that note at maturity?”

“No, sir; I was unable.”

“Did you leave me to be sued on it, and didn’t I have to pay every cent of it, with interest and costs, running it up to \$700? Yes or no!” [Very emphatic.]

“Y-e-s.”

Culprit was excited, and the witness was pale. Culprit rises and glares on him, and growls out: “Wasn’t that the mean—”

But here the chairman interposed with: “I hope you will be perfectly calm, Brother Culprit, and bring out the facts you wish as quietly as possible.”

“Excuse me, Brother Shepherd; you know I am excitable, but I will be quiet.”

Taking a seat, he continues: "Have you ever paid me a dime on that note?"

"No, sir; I have not been able."

"How much is your store and business worth?"

"I refuse to say; that is my private affair."

"Is it conducted in your own or in your wife's name?"

"It is my wife's business, and I am simply her agent."

"Where did your wife get the money to put into the business?"

Chair: "Brother Culprit, I hope you will not ask unnecessary questions, or about things that we have no right to inquire into."

"Very well, sir. Mr. Street, were our disputes growing out of this debt?"

"Yes."

"That is all I want to ask."

Mr. Street's testimony is then read to him, and he signs it.

Mr. Jack Scruggs then takes the stand, and corroborates Mr. Street as to the language used on the Brooksville road. He says it occurred the last of April, about the 28th or 29th. These are all the witnesses present.

Brother Shepherd says: "Brother Culprit, you may now make a statement of your side of the case, if you have no witnesses to introduce."

"I have no witnesses to-day."

He then proceeds to make a statement too long to copy. He dwells upon his provocation, admits and defends his anger, and even abusive language, but denies the profane oaths charged.

He then leaves, and the committee are left alone. Mr. Shepherd says: "Well, brethren, you must make up your verdict. The question is, Is a trial necessary? What have you to say to that?" All agreed that a trial was necessary. They then proceeded to draw up a bill of charges and specifications according to Form 4, Case A.

CHARGE.

We charge Brother George Culprit with using profane language.

Specification 1. On the road between Brooksville and Roxana he said to Mr. Street, "—— ——— you"* about April 28, 1882.

Specification 2. On or about May 30 he used the same language to Mr. Street at his (Street's) home, in Roxana.

Specification 3. On or about May 31 he repeated the same to Mr. Street at his store, in Roxana.

These were embodied in a report duly signed, and in which A. B. Sifter was appointed to prosecute, and left with the pastor.

The next day Mr. Shepherd makes a copy of this report and sends it to Mr. Culprit, with a notice that the trial will be Thursday, June 10, at the Methodist Church. He also selects seven suitable brethren to try the case, and sends them notice. He avoids members of the Quarterly Conference in making up his jury, as they may have to sit on the case provided it is appealed. He summons witnesses, appoints a commission to take the testimony of Mrs. Street,

*The very words used must appear in the specification.

who cannot be present at the trial, and gets everything in shape for the appointed day.

That day arrives at last, and all are present at the appointed place.

Form 24.

Proceedings of Trial.

Mr. Shepherd opens with religious services. Then Mr. Johnson is chosen secretary, and Mr. Briggs, a member of the Church, is recognized as counsel for defendant; and the trial is ready to proceed.

Mr. Shepherd says: "We will now hear the indictment read." Whereupon Mr. Sifter reads the report of the committee of investigation, embodying the charge and specifications.

Mr. Shepherd turns to the accused, and asks: "What do you plead?"

Mr. Briggs answers for him: "Not guilty."

Mr. Sifter then calls Mr. Street to the stand, and he testifies about as he did before. When he is through with his direct testimony, the Chair asks Mr. Briggs if he wishes to cross-examine.

He answered in the affirmative, and asked: "Did you break in business about two years ago?"

"Yes."

"Did Mr. Culprit, after that, when you were greatly pressed and on account of his friendship for you, indorse a note of five hundred dollars for you?"

Mr. Sifter: "I object to the question."

Chair: "State the grounds of your objection."

Mr. Sifter: "I object because this is merely an inquiry as to the fact, Did Brother Culprit at certain specified times use certain specified words? That is

the point. We are not trying to find why he used them. We, as a Church, don't believe that anything can excuse profanity. If Brother Culprit had pleaded guilty, he might offer mitigating circumstances to the committee; but he has denied the fact, and we ought to confine ourselves to proving or disproving that, and not confuse our minds by running off after side issues."

Mr. Briggs: "Mr. Chairman, the question is directly pertinent; for we admit anger, even abuse, and we wish to explain the cause of that, so that it may not prejudice the committee against us. Then, the abuse might be mistaken for profanity. Again, the book says (Manual of the Discipline, page 103, Par. 2) that the committee are to take into consideration mitigating circumstances; and of course these must be proved before they can be considered."

Mr. Sifter: "This is a very simple case, and we need not complicate it. There is no end when we let in outside matters, and I hope the Chair will protect us from them."

Chair: "I think the question foreign to the fact which we are investigating, and will exclude it."

Mr. Briggs: "I except to your decision."

Chair: "Mr. Secretary, have you written the question?"

Secretary: "Yes, sir."

Chair: "Well, write that the question was objected to by the prosecution and ruled out by the Chair, and that the defense excepts to the ruling. Mr. Briggs, proceed."

After a few unimportant questions and answers,

the witness is excused. The prosecution then offers in evidence the minutes of the committee of investigation containing the evidence of Mr. Jack Scruggs, who was not present to testify. After some wrangle, it was admitted, Mr. Briggs taking exceptions. Mr. Briggs then offered in evidence the deposition of Mrs. Street, and, there being no objection, it was read as follows:

Form 25.

Deposition of Witness.

I, A. B. True, having been duly appointed commissioner to take the testimony of Mrs. Fannie Street, and having notified Mr. George Culprit and Mr. A. B. Sifter that I would do so on the 7th of June, 1883, and having come to her house on the appointed day, where I found these parties, and also Mr. Briggs, representative of Mr. Culprit, proceeded to take the following deposition:

Ques. 1. What is your name?

Ans. Mrs. Fannie Street.

Ques. 2. Do you know Mr. George Culprit?

Ans. I do.

Ques. 3. Did he call at your house on or about May 30, 1883?

Ans. He did.

Ques. 4. Please state what occurred then.

Ans. He came into the house and talked to Mr. Street about a debt which he claimed Mr. Street owed him. In the course of the conversation he became very angry, and finally said: "—— ——— you, I'll whip you."

Cross-examination by Mr. Briggs:

Ques. 1. What time of the day did Mr. Culprit call?

Ans. About 10 A.M.

Ques. 2. Had your husband promised to pay him some money that day, and failed?

Ans. So Mr. Culprit said at the time.

Ques. 3. Did Mr. Street swear any during their talk?

Ans. Yes.

Ques. 4. Was Mr. Street conducting any business?

[Mr. Sifter objected to the question as irrelevant.]

Ans. He was my agent.

Ques. 5. What kind of business?

[Mr. Sifter objected to this question as irrelevant.]

Ans. A dry goods store.

Ques. 6. Where did you get the money to go into business?

[Mr. Sifter objected to this question as irrelevant.]

Ans. I refuse to say.

Ques. 7. Have you had to change your way of living any since your husband failed?

[Mr. Sifter objected to this, etc.]

Ans. Very little; we were never extravagant.

(Signed)

FANNIE STREET.

A. B. TRUE, Commissioner.

After reading this down to Question 4, Mr. Sifter urged his objections to Questions 4, 5, 6, and 7 of the cross-examination, taking the same grounds that he objected to the questions to Mr. Street. After long

speeches from both sides, the Chair sustained the objection, and the defense excepted to the decision. The prosecution stated that he was through his case.

Mr. Shepherd asks Mr. Briggs to introduce any testimony that he desired for the defense.

He calls Mr. George Jones, who testified that he clerked for Mr. Street; that he was present May 30 when Mr. Culprit abused Mr. Street; that he heard every word, and that he did not hear Mr. Culprit swear; that Mr. Street did, but he is sure Mr. Culprit did not.

He then put Mrs. Culprit on the stand, who stated that she had lived as wife with George Culprit for twelve years; that she had never heard him swear profanely.

Mr. Briggs then asks: "How have you been situated financially for the past year, Mrs. Culprit?"

Mr. Sifter: "I object to the question as an outside matter."

Mr. Briggs: "It is the same point over again. Let the Chair decide."

Chair: "The Chair sustains the objection."

Mr. Briggs: "Mr. Secretary, please note my exception to the ruling."

Witness signed her testimony.

Mr. Briggs offered as evidence a judgment against Mr. Culprit for seven hundred dollars; also the note of Mr. Street for five hundred dollars, indorsed by Mr. Culprit, upon which the judgment was based.

Mr. Sifter objected, the Chair sustaining the objection, and Mr. Briggs excepted to the decision.

The defense rested their case; and, the prosecution

wishing to offer no rebutting testimony, Mr. Culprit was called upon to make a statement. He commenced to tell about his becoming surety for Mr. Street, and Mr. Sifter objected. The Chair promptly decided, without debate, that Mr. Culprit's statement was not evidence, nor must it have that weight with the jury; but it was a statement customary in our Church courts to be granted as a courtesy to the accused. The accused could not demand it; it was simply a courtesy. Hence the accused in his statements would not be bound by the strict rules of evidence. He closed thus: "Brother Culprit will please proceed as he may wish, keeping, we hope, as near to the subject as possible."

Mr. Culprit then told of indorsing Mr. Street's note for five hundred dollars, of having subsequently been sued on it, and of finally having to pay seven hundred dollars six months previously on note, interest, costs, etc. Then he told of financial reverses which had brought his family into absolute want, while Mr. Street's family lived at ease. He then told how enraged he was with Street, acknowledged abusing him and using language he ought not, but denied the profane oaths charged.

Mr. Sifter then spoke, summing up the law and the evidence.

Mr. Briggs replied for the accused.

Mr. Sifter closed the case for the Church.

All parties except the pastor and committee retired, and the committee began deliberating upon the case. After a great deal of desultory talk, in which each expressed his views, they began to vote. The question was put: "All who believe that the

first specification has been proved say 'aye.'" All voted "aye." The same result was obtained as to the second specification, but the third they decided was disproved. Then the question was put: "All who believe that the first and second specifications sustain the charge say 'aye.'" Again all respond affirmatively. Then, "What punishment?" was asked, and answered: "Expulsion."

The verdict was now formally prepared and signed by the committee. (Form 8.)

The doors were now opened, and the accused and several other parties in waiting were admitted. Mr. Shepherd had the verdict of the committee read. Then he said: "In virtue of my office, and in consequence of the verdict just read, it becomes my duty to pronounce Brother George Culprit expelled from the membership of the Methodist Episcopal Church, South. I do this sadly, and I sincerely pray God's blessing upon him."

The Chair then sees that the secretary has properly recorded both the decision (Form 8) and the sentence, when Mr. Briggs gives notice of appeal to the next Quarterly Conference, which is also recorded. The record is then properly signed, and they adjourn.

Form 26.

Quarterly Conference Trying Appealed Case.

On the 12th day of July the Third Quarterly Conference convened for Roxana Circuit.

The Conference met at 2 P.M.; and when the question was asked, "Are there any appeals?" the answer was: "There is one."

The presiding elder then called for the reading of the appeal, whereupon the following was read (see Form 18):

Now comes George Culprit to the Third Quarterly Conference for Roxana Circuit, and represents as follows: That on the 11th of June, 1884, he was tried for immorality by a select committee of the Methodist Episcopal Church, South, Rev. R. C. Shepherd presiding; and the committee found a verdict of guilty, and pronounced him (Culprit) expelled from the membership of the Methodist Episcopal Church, South. He further represents that this decision and sentence were a gross injustice to said Culprit, for the following reasons:

1. The Rev. R. C. Shepherd refused to admit all the evidence, showing the great injustice done the accused, Culprit, by the principal accuser, Mr. A. H. Street, and the great provocation under which accused labored, which evidence would have explained to the committee his anger and abuse, and would have at least been a mitigating circumstance. Hence the Chair erred in excluding it. (See pages 3, 5, and 7 of the record of the trial.)

2. He admitted the record of the committee of investigation as to the evidence of Jack Scruggs, the same being neither a deposition nor oral testimony. (See page 4 of record of trial.)

He believes that both these facts acted to his prejudice; therefore he prays—

1. The presiding elder of Macon District, North Mississippi Conference, to declare Rev. R. C. Shepherd in error in these decisions.

2. That this Quarterly Conference, seeing the in-

justice done this appellant, reverse the above decision and sentence, and restore him to membership in the Methodist Episcopal Church, South.

A. J. BRIGGS,
Representative of George Culprit.

The presiding elder then has read the charge and specifications and the judgment of the court below, and puts the question: "Shall the appeal be entertained?" The Conference decides to entertain the appeal. Then the records of the trial are read. Mr. Briggs makes a strong speech for the appellant. Mr. Sifter replies for the Church. Mr. Briggs gives his closing speech, and he and Mr. Culprit retire.

The presiding elder then says: "I am called upon to pronounce the law upon one or two points before this case is turned over to the Conference for action. The appellant complains that injustice was done him, because the circumstances of the case and the nature of his provocation were not admitted in evidence at the trial. I believe that the chairman of the court below erred in refusing to allow Mr. Street and Mrs. Street to be cross-examined as to Mr. Street's indebtedness to Mr. Culprit, in excluding Mrs. Culprit's testimony as to the financial condition of her family, and also in excluding the note and judgment offered in evidence. How far this acted to the prejudice of the accused it is your province to say. As to the second point raised as ground for appeal, the chairman was clearly right in allowing the authenticated record of one Church court to be used in evidence in another. The case is now for you. You can grant the prayer of the appellant and reverse

and dismiss, or you can affirm, or you can grant a new trial."

The pastor arose, and, after explaining that all injustice was unintentional, moved that the case be remanded for a new trial. This was unanimously carried. The presiding elder then had the judgment of the court written out in proper manner (see Form 20, Case C), and all the members of the Quarterly Conference signed it.

The case was now just where it was at the start.

Mr. Shepherd called his investigating committee together again, not to investigate the case again (for a higher power had said that there *must be* a new trial), but to present them the facts in the case and have a new indictment presented by them. They drop the third specification, and then leave the rest of the old bill unchanged.

Mr. Shepherd now resummons his committee of trial—not the same one, however—issues new citations to accused and witnesses, and about August 12 is again ready to proceed.

The trial is opened, and proceeds to the point where the accused is to plead, when Mr. Culprit arises and states: "Dear brethren, before my conversion I was very profane, but afterwards, by hard work, broke myself of the evil habit. I am now satisfied that during my excitement in controversy with Mr. Street I must have unconsciously dropped into my old habit. Therefore I am guilty in the letter, but not guilty in the spirit. I hope the Chair will allow evidence in mitigation of my offense." This was done. The trial proceeded in due form, and the committee found him guilty, but with mitigating circum-

stances that greatly modified the offense, and sentenced him to suspension from the Church for one month. The pastor, having called in the accused, pronounced the sentence, and called on a good brother mighty in prayer to pray with them. This he did with an unction that melted all into tears. The benediction was pronounced, and they adjourned.

CHAPTER VI.

MISCELLANEOUS FORMS.

Form 27.

Report on Epworth League, Sunday School, and Instruction of Children.

TO THE PRESIDING ELDER AND MEMBERS OF THE
QUARTERLY CONFERENCE OF ROXANA CIRCUIT.

Dear Brethren: We have only one Epworth League—at Roxana—with thirty members, and doing good work. It is well officered. We have tried to organize at other points, but have not yet succeeded.

We have three Sunday schools.

The one at Oak Grove is large. The students are interested in the study of God's word. However, there is a felt need of wide-awake and pious teachers. The superintendent is laboring earnestly to build up the school in all points.

The school at Roxana is in a healthy state. It is not large, but well organized and doing good work. During the present quarter a missionary society has been organized in this school. The students are greatly interested in this work. The teachers are prompt and consecrated to their work.

The school at Brooksville is languishing. The field is white to harvest, but willing laborers have not been secured. We hope yet to report a good school at this point.

The pastor visits the people regularly, and his visits always include the children.

The baptized children are generally instructed in the nature and scope of the vows assumed by their parents in their baptism.

Special services are held at each preaching point for the children.

The children are constantly urged to come to church. Respectfully, R. C. SHEPHERD, P. C.
Roxana, July 1, 1882.

Form 28.

*Report of the Preacher in Charge on the General State
of the Church.*

TO THE PRESIDING ELDER, ETC.

Dear Brethren: The state of this charge for the past quarter has been quite satisfactory. We have had some revivals, and all the churches on the work are giving evidences of spiritual life. We have received the following for this quarter by certificate [here give the names]; in all, 6; on profession of faith [names]; in all, 12. Total number received, 18. I have baptized the following adults [names]; infants [names]. The following have been removed by certificate [names]; in all, 4; by death [name], 1; by order of Church Conference [names], 2; voluntary withdrawal [name], 1; by expulsion [name], 1. Total removed, 9. Net gain for quarter, 9.

Respectfully, etc., R. C. SHEPHERD, P. C.
Roxana, July 1, 1882.

Form 29.

Report of Preacher in Charge to a Church Conference.

TO THE CHURCH CONFERENCE OF ——— CHARGE FOR
JULY, 1883.

Dear Brethren: I have been able by divine help to fill all of my regular appointments for preaching since my last report to you, and have been gratified by good and attentive congregations. I was necessarily absent from one prayer meeting, which Brother A. Brown kindly led. I have made forty-one pastoral visits, attended two funerals, and married three couples.

I see many signs of spiritual life, but we stand in need of a gracious revival. I am praying and working for it. I trust you are all doing the same.

R. C. SHEPHERD, P. C.

Roxana, Miss., July 23, 1883.

Form 30.

Subscription for a Church Building.

We, the undersigned, agree to pay the sums opposite our names for the purpose of building a house of worship in Roxana, Miss., for the use and benefit of the Methodist Episcopal Church, South, to be deeded to the same in fee simple:

| NAME. | AMOUNT. | NAME. | AMOUNT. |
|-------|---------|-------|---------|
| | | | |
| | | | |
| | | | |
| | | | |

Form 31.

Subscription for Building a Parsonage.

We, the undersigned, agree to pay the sums opposite our names for the purpose of buying a lot in Roxana, Miss., to be deeded in fee simple to the Methodist Episcopal Church, South, and of building thereon a house of residence for the use and benefit of the preacher of said Church who may be in charge of this work as pastor:

| NAME. | AMOUNT. | NAME. | AMOUNT. |
|-------|---------|-------|---------|
| | | | |

Form 32.

Report of the Board of Trustees to the Fourth Quarterly Conference.

TO THE PRESIDING ELDER AND MEMBERS OF THE
QUARTERLY CONFERENCE OF ROXANA CIRCUIT.

Dear Brethren: We have three houses of worship on this circuit. Those at Brookston and Roxana are in good repair, these having had quite an amount, as will be seen, spent on them this year. The building at Wesley Chapel needs a new roof and repainting.

The value of this property is as follows:

| | |
|--------------------|------------|
| Brookston... .. | \$1,750 00 |
| Roxana.... .. | 2,000 00 |
| Wesley Chapel.. .. | 950 00 |
| Total..... | \$4,700 00 |

We have a good parsonage at Roxana, worth \$1,000.

We have spent in the repair of our church and parsonage \$1,250, \$700 of which was on the church at Roxana, \$200 on the parsonage, \$50 on the church at Wesley Chapel, \$300 on the church at Brookston.

We own also a cemetery at County Line, and have bought a lot there for a church. The deed to the latter is at present unsatisfactory, but the vendor promises to give a new and correct one. The value of this property we estimate as follows:

| | |
|----------------|----------|
| Cemetery... .. | \$ 50 00 |
| Lot..... | 125 00 |
| | <hr/> |
| Total..... | \$175 00 |

Respectfully,

TOM BROWN, President of Board.

SAM JONES, Secretary.

Roxana, Oct. 10, 1883.

The two next forms are taken from the Discipline, Chapter XIV.:

Form 33.

Recommendation for an Exhorter's License from a Church Conference.

TO THE PRESIDING ELDER AND MEMBERS OF THE
QUARTERLY CONFERENCE OF ROXANA CIRCUIT.

Dear Brethren: Brother A. B., a member of our Church, and well known to us as an earnest and faithful Christian, is hereby recommended to you as a suitable person to be licensed to exhort.

This Sept. 12, 1895.

R. C. SHEPHERD, P. C.

A. G. Good,

Sec. Ch. Con., County Line Church.

Form 34.*Recommendation for License to Preach by Quarterly Conference.*

TO THE PRESIDENT AND MEMBERS OF THE DISTRICT
CONFERENCE OF ——— DISTRICT, TO BE HELD AT ———,
DATE ———.

Dear Brethren: Brother A. B., a member of our Church on ——— charge, and well known to us as an earnest and faithful Christian, is hereby recommended to you as a suitable person to be licensed to preach the gospel.

A. JONES, P. E.

This Sept. 15, 1896.

B. H. BROWN, Sec. Quar. Con.

Form 35.*Form of a Devise by Will.*

In the name of God—Amen.

I [A. B.], being of sound mind and memory, do constitute this my last will and testament:

Item 1. I give and devise the following [here describe the property] to ——— ———, “the Board of Trustees of the Methodist Episcopal Church, South,” and to their successors in office, and its use to be controlled by said trustees for the use and benefit of [here state the benevolent object or purpose to which you wish the trustees to apply your property], to be thus applied by said trustees, under the direction of the General Conference of the Methodist Episcopal Church, South, making only such disposition of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint [insert the name or names] the

executors of this my last will and testament. In witness whereof I have hereunto set my hand and seal this —— day of ——, 18—, in the presence of ——.

Witnesses.

[SEAL.]

[Let there be three.]

Form 36.

Form of a Deed of Gift.

State of ——,
—— County.

Know all men by these presents, that I [write name], for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey, unto —— —— “the Board of Trustees of the Methodist Episcopal Church, South,” and to their successors in office, for the use and benefit of [state the particular object for which the gift is made], to be applied by said trustees to the object herein stated, under the direction of the General Conference of the Methodist Episcopal Church, South; and the said trustees are to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claims of all others whatsoever. In witness whereof I have hereunto set my hand and seal this —— day of ——, 18—, in the presence of ——.

Witnesses.

[SEAL.]

[Let three sign.]

CHAPTER VII.

FORMS OF OFFICIAL PAPERS.

BISHOP H. N. McTYEIRE has kindly consented to allow me to republish his Chapter X. of the Manual of the Discipline in connection with my book. This courtesy enables me to present in one small book all the forms that a Methodist preacher is likely to need. Returning my thanks to our beloved senior bishop for his kindness, and also to the authorities of our Publishing House, which holds the copyright of the Manual, I give below, with such changes as are necessary to adapt the forms to our present law, the contents of Chapter X. of that invaluable book:

CHAPTER X.—McTYEIRE'S MANUAL.

FORMS OF OFFICIAL PAPERS.

The following forms are prepared for those who may find it convenient to use them:

No. I.—Certificate of a Member.

The bearer hereof, A—— B——, has been an acceptable member of the Methodist Episcopal Church, South, in C—— Station [circuit or mission], G—— Conference.

J. E. E——,

Preacher in Charge.

Columbus, Ga., Jan. 2, 187—.

No. II.—Certificate of an Exhorter or Local Preacher.

The bearer hereof, N—— M——, has been an au-

thorized exhorter [or local preacher or deacon or elder] of the Methodist Episcopal Church, South, in R—— Station [circuit or mission], G—— District, T—— Conference.

R. A——, P. E.;

or L. M. L——, P. C.

Galveston, Texas, Jan. 3, 187—.

No. III.—Exhorter's License.

The bearer hereof, J. T——, having been duly recommended, and having been examined by the Quarterly Conference of —— Circuit [station or mission], of —— District, of —— Annual Conference of the Methodist Episcopal Church, South, is hereby authorized to exhort, according to the rules and regulations of said Church.

Signed, in behalf of said Quarterly Conference,

J. W. H——, P. E.

Nashville, Tenn., Jan. 1, 187—.

No. IV.—Local Preacher's License.

The bearer hereof, J. H——, having been duly recommended, and having been examined, as the Discipline directs, by the District Conference of —— District, of —— Annual Conference of the Methodist Episcopal Church, South, is hereby authorized to preach the gospel, according to the rules and regulations of said Church.

Signed, in behalf of the Quarterly Conference,

J. B——, P. E.

T. P——, Sec.

St. Louis, Mo., June 1, 187—.

The license, upon inquiry into the gifts, grace, and

usefulness of the bearer, may be annually renewed. Upon the renewal, a new paper may be issued or the old one indorsed after this manner: "Renewed, by order of the District Conference, Dec. 2, 187—, P. E."

The Discipline requires that all votes to license preachers shall be taken by ballot.

Whenever any elder, deacon, or licentiate shall remove from one circuit or station to another, he shall procure from the presiding elder of the district, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in other places. (Discipline.)

No. V.—Recommendation for Deacon's Orders.

To the Bishop and Members of the — Annual Conference of the Methodist Episcopal Church, South, to be held at —, Dec. 8, 18—.

Dear Fathers and Brethren: J. W. B—, having been for — years consecutively a local preacher, and having been duly examined by the District Conference of — District, of — Annual Conference of the Methodist Episcopal Church, South, is hereby recommended as a suitable person to be ordained deacon.

Signed, in behalf of said Quarterly Conference,
J. C. K—, P. E.

W. H. F—, Sec.

New Orleans, La., Oct. 4, 187—.

The Discipline requires that all votes to recommend preachers for deacons' orders shall be taken by ballot.

“To recommend suitable candidates to the Annual Conference for deacons’ or elders’ orders in the local connection.” Nor shall any one be recommended “for ordination without first being examined in the Quarterly Conference on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education.” (Duties of Quarterly Conferences.)

No. VI.—Recommendation for Elder’s Orders.

To the Bishop and Members of the — Annual Conference of the Methodist Episcopal Church, South, to be held at —, Dec. 8, 187—.

Dear Fathers and Brethren: H. P. L——, having been a local preacher — years consecutively from the time he was ordained deacon, and having been duly examined by the District Conference of — District, of — Annual Conference of the Methodist Episcopal Church, South, is hereby recommended as a suitable person, and qualified by talents and usefulness and his knowledge of doctrine and discipline, to be ordained elder.

Signed, in behalf of said Quarterly Conference,

H. B. C——, P. E.

J. W. H——, Sec.

Richmond, Va., Nov. 2, 187—.

To the above should be appended a certificate to the following effect:

“This certifies that I believe in the doctrine and discipline of the Methodist Episcopal Church, South.

“(Signed)

H. P. L——.

“Richmond, Va., Nov. 2, 187—.”

The Discipline directs that the local deacon shall, if he cannot attend, send to the Annual Conference, along with his recommendation, "a note certifying his belief in the doctrine and discipline of our Church, the whole being examined by the Annual Conference." It is recommended, for obvious reasons, that in all cases his signature be appended to a note like the above, whether he expects to attend or not.

No. VII.—Recommendation for Admission on Trial into the Traveling Connection.

To the Bishop and Members of the — Annual Conference of the Methodist Episcopal Church, South, to be held at —, Nov. 25, 187—.

Dear Fathers and Brethren: W. H. C——, having been examined by the District Conference of — District, of — Annual Conference of the Methodist Episcopal Church, South, according to the rules and regulations of the same, is hereby recommended as a suitable person for admission on trial into the traveling connection.

Signed, in behalf of said Quarterly Conference,
O. R. B——, P. E.

A. J. N——, Sec.
Montgomery, Ala., Oct. 6, 187—.

The Discipline requires that all votes to recommend preachers for admission into the traveling connection shall be taken by ballot.

Ques. 1. How is a preacher to be received?

Ans. By the Conference.

Thus stood the rule in 1789. In 1792 it was added:

“But no one shall be received unless he first procure a recommendation from the Quarterly Conference of his circuit.”

In 1866 a course of study was prescribed, and an approved examination upon it made an additional condition of reception:

“No one shall be received on trial unless he first procure a recommendation from the Quarterly Conference of his circuit, station, or mission; nor shall a vote be taken upon the admission of any candidate who shall not have passed an approved examination upon the course of study prescribed by the bishops before a committee appointed by the Conference for the purpose.” (Discipline.)

[In 1894 the whole question of licensing preachers and of recommending them to the Annual Conference for admission or ordination was taken by the General Conference from the Quarterly Conference and given to the District Conference.—EDITOR.]

No. VIII.—Recommendation for Recognition of Orders.

To the Bishop and Members of the — Annual Conference of the Methodist Episcopal Church, South, to be held at —, Dec. 8, 187—.

Dear Fathers and Brethren: J. W. S——, having been received into the Methodist Episcopal Church, South, from the — Church, and having given satisfaction to the District Conference of — District, of — Annual Conference, of his ordination as a deacon, according to the forms of the — Church, and having been duly examined as to his qualifications and his agreement with the doctrine and discipline of the Methodist Episcopal Church, South, is

judged a suitable person to preach the gospel and to exercise the functions of a deacon; and he is hereby recommended for the recognition of his orders as such.

C. W. K——, P. E.

T. R. D——, Sec.

Augusta, Ga., Oct. 5, 187—.

The above form is applicable to one who desires to unite with our Church as a local minister in orders. If the same person would be admitted into the traveling connection, he must also be furnished with a recommendation of the District Conference after the manner of No. 7.

Itinerant ministers, in an accredited branch of the Methodist Church, may be received at once upon taking our ordination vows and giving satisfaction to an Annual Conference of their being in orders and of their agreement with us in doctrine, discipline, government, and usages; provided, the Conference is also satisfied with their gifts, grace, and usefulness.

No. IX.—Restoration of Credentials.

(APPLICATION BY A QUARTERLY CONFERENCE.)

To the Bishop and Members of the — Annual Conference of the Methodist Episcopal Church, South, to be held at —, Dec. 8, 187—.

Dear Fathers and Brethren: M. N——, formerly a member of the — Annual [or Quarterly] Conference, and deprived of his credentials by the same, having given satisfaction to the District Conference of — District, of — Annual Conference of the Methodist Episcopal Church, South, of his amend-

ment, and having resided within the bounds of said Quarterly Conference for — years, and been admitted as a licentiate since —, is hereby recommended to the — Annual Conference for the restoration of his credentials, believing that the welfare of the Church would be promoted thereby.

Signed, in behalf of said Quarterly Conference,

A. L. G—, P. E.

M. T—, Sec.

Columbia, Tenn., Oct. 10, 187—.

The credentials of a deprived traveling preacher are filed with the Annual Conference of which he was a member. "And should he at any time give satisfactory evidence to said Conference of his amendment, and procure a certificate of the Quarterly Conference of the circuit or station where he resides or of an Annual Conference which may have admitted him on trial, recommending to the Annual Conference of which he *was* a member formerly the restoration of his credentials, the said Conference may restore them." The restoration of the credentials of a local preacher is likewise provided for. (See Discipline.)

No. X.—Restoration of Credentials.

(APPLICATION BY AN ANNUAL CONFERENCE.)

To the Bishop and Members of the — Annual Conference
—, Dec. 8, 187—.

Dear Fathers and Brethren: O. P—, formerly a member of B— Annual [or Quarterly] Conference, and deprived of his credentials by the same,

since — by said Conference, is hereby recommended to B—— Annual Conference for the restoration having given satisfaction to M—— Annual Conference of the Methodist Episcopal Church, South, of his amendment, and having been admitted on trial of his credentials, believing that the welfare of the Church will be promoted thereby.

Signed, in behalf of M—— Annual Conference,
——, President.
——, Secretary.

Memphis, Tenn., Nov. 10, 187—.

No. XI.—Certificate of Location.

The — Annual Conference of the Methodist Episcopal Church, South, of which — has been a member, consents that he shall cease to travel from this date. He is, therefore, authorized to exercise his ministry as a local — in this Church, according to the rules and regulations of the same.

—President.

—, Secretary.

Louisville, Ky., Dec. 20, 187—.

No. XII.—*Report of Recording Steward.*

To the Joint Board of Finance of the — Annual Conference of the Methodist Episcopal Church, South, to be held at —, Dec. 8, 187—.

Dear Brethren: The undersigned, recording steward, of —— Circuit [station or mission], of —— District, of —— Annual Conference, submits the following report of the acts of the board of stewards of

said circuit [station or mission], for the year ending
Dec. 8, 187—:

| | |
|--|------------|
| Estimated for preacher in charge..... | \$1,000 00 |
| Paid..... | 900 00 |
| Estimated for presiding elder..... | 100 00 |
| Paid..... | 90 00 |
| Estimated for bishops..... | 10 00 |
| Paid..... | 8 00 |
| Estimated for Conference collection..... | 140 00 |
| Paid..... | 150 00 |

G. W. W——, R. S.

Salem, S. C., Nov. 20, 187—.

MAN, MONEY, AND THE BIBLE;

OR,

BIBLICAL ECONOMICS.

BY REV. JOHN R. ALLEN, D.D.

Here is what is said of this book:

"He quotes largely from Mr. Wesley in support of his views, and combats vigorously the long line of philosophical social economists who divorce religious principles and teaching from the conduct of government or social life."—*New York Advocate*.

"This is a truly valuable treatise upon the economical system of the Bible. . . . This is the fairest discussion of these questions we have seen. . . . We have seen no work dealing with this subject superior to this one, and because of its sound reasoning and earnest, Christian spirit we give it our hearty indorsement."—*Messiah's Herald, Boston*.

"It is the writing of a thoughtful man, and is suggestive and profitable reading."—*Sunday School Magazine*.

"This is a thoughtful and thought-provoking book. . . . His book is an application of Bible principles to the present discussions and contests between labor and capital."—"Gilderoy," in *New Orleans Advocate*.

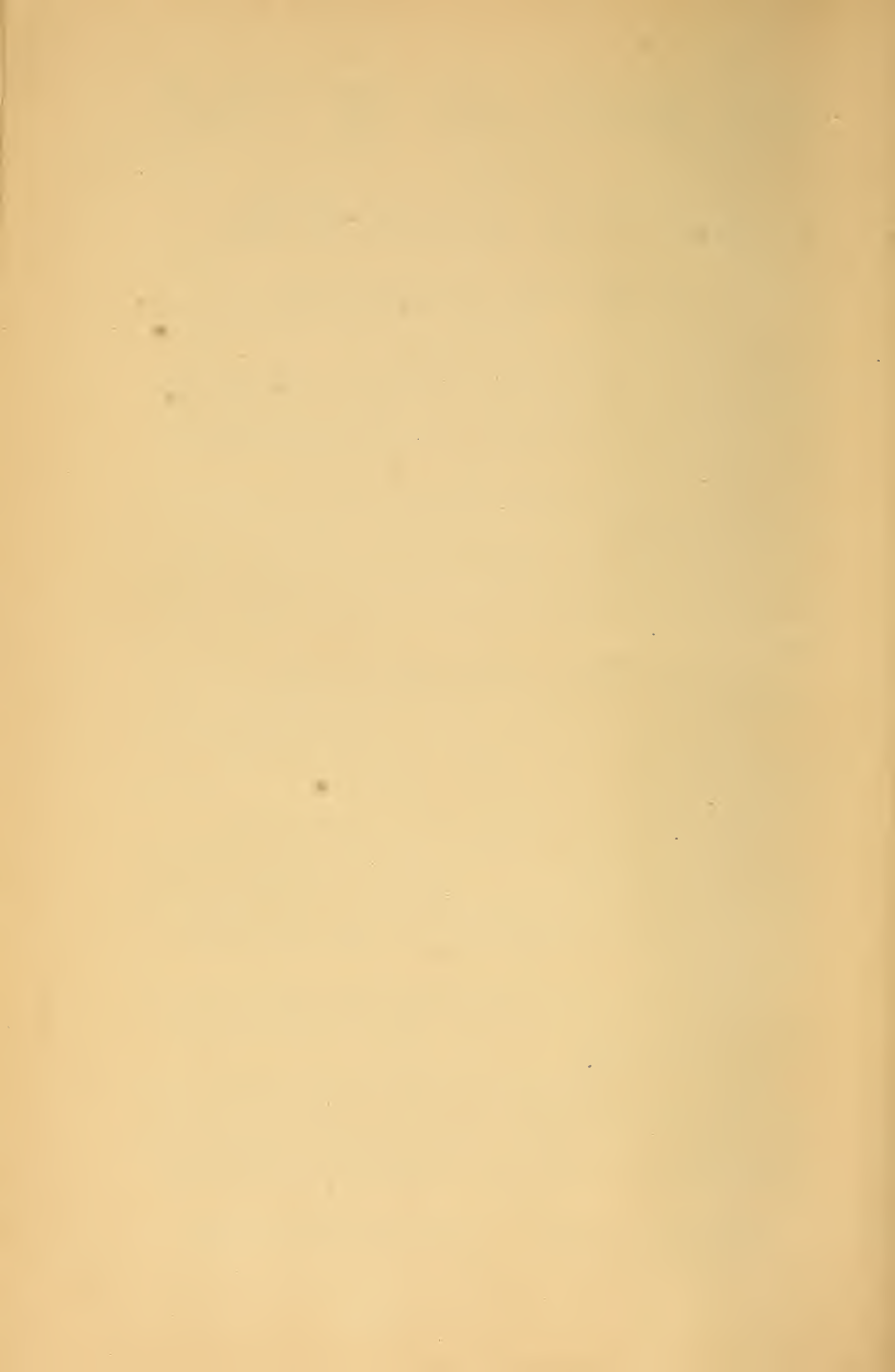
"I got me a sermon out of Chapter VI. . . . I think the book will do good."—"Gilderoy," in *Private Letter*.

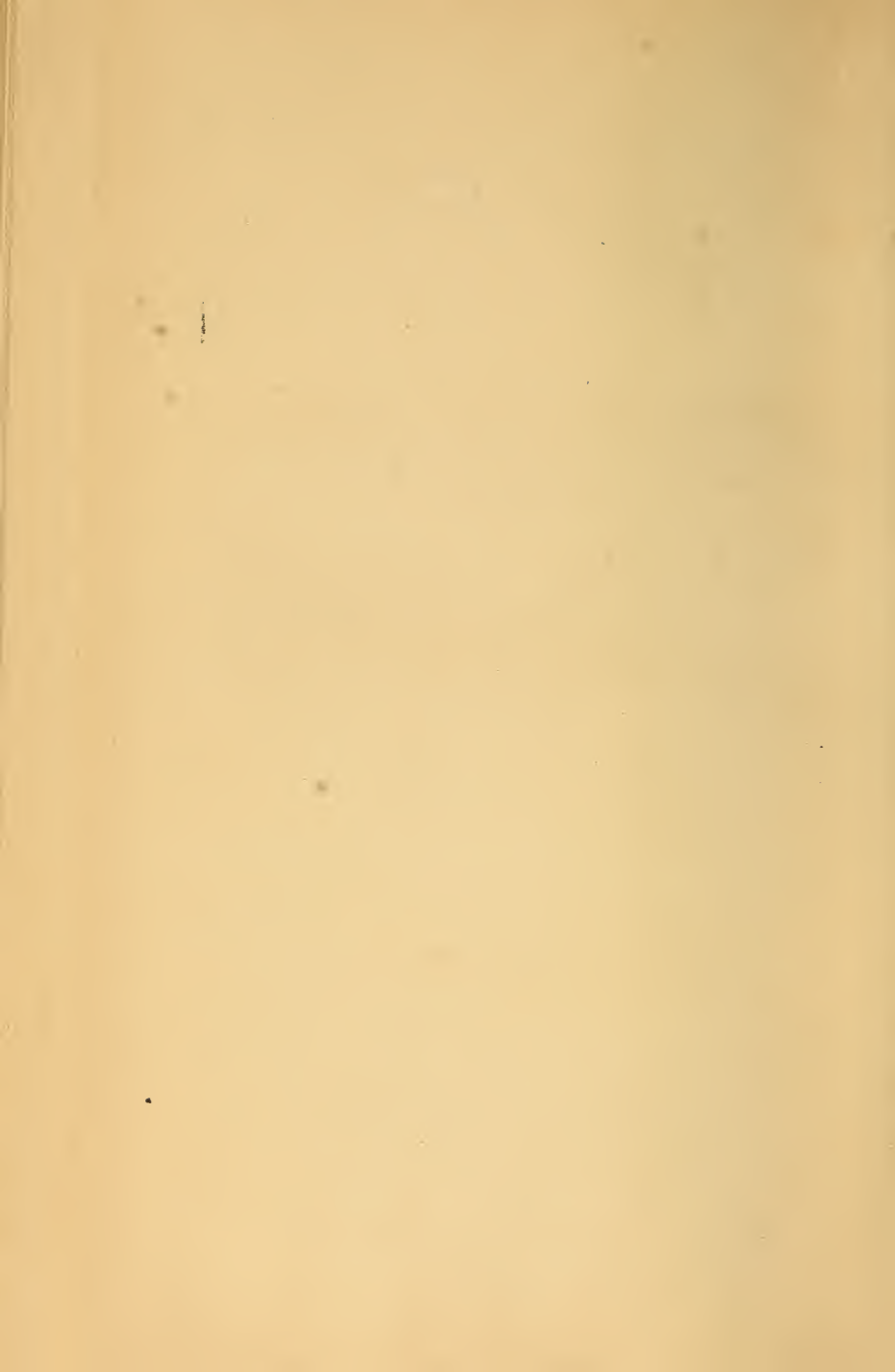
"We have read with interest, pleasure, and profit Dr. John R. Allen's book. . . . This book will help church finances if circulated among our people. It will strengthen the conscience on the responsibility of the stewardship of the money-holders and increase the spirit of liberality."—*Texas Advocate*.

"It is intensely interesting, being right along the line of the question, capital and labor, that is just now agitating to an alarming degree the minds of our American people."—*Honey Grove Signal*.

"This is an able production, and every preacher and steward in the Church ought to have a copy of it. If generally circulated and heeded, it would go a long way toward the solution of the financial problems that are agitating the public mind of our day."—*W. W. Horner, in Texas Advocate*.

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